

An International Baptist Magazine

BURTON ✓
SEP 30 1938

MISSIONS

RIGHT: The banquet for men drew a large crowd who listened to Dr. F. W. Meyer's account of medical service in the Immanuel Hospital, Capiz, Philippine Islands



BELOW: President Earle V. Pierce speaking at the early Sunday morning service in Juneau Park. At his right is Rev. R. W. Babcock of Minneapolis, Minnesota



ABOVE: John T. Rogers and Miss Vera M. Page who took the parts of Doniram and Ann Haseltine Judson in the Judson Fellowship Pageant on Monday evening



IN THE CENTER: Mr. A. J. Hudson, lawyer and a well known Baptist layman of Cleveland, Ohio. He was elected the 31st President of the Northern Baptist Convention



ABOVE: Sunday noon in front of the Milwaukee Auditorium. The dance notice had nothing to do with the Convention program

In This Issue

THE NORTHERN BAPTIST CONVENTION AT MILWAUKEE

VOL. 29, NO. 6

JUNE, 1938

WHERE WILL YOU BE IN AUGUST?

IN ORDER to include the story of the Northern Baptist Convention at Milwaukee, the printing of this issue of MISSIONS has been delayed about two weeks. It should reach all subscribers about the middle of June. ¶ Since MISSIONS is not published in July or August, the next issue will be that of September. It will be printed and mailed so as to reach all subscribers about August 29th. ¶ If you plan to be away on vacation late in August, please send MISSIONS a postcard with your vacation address. ¶ Each summer it costs the magazine more than \$20 in extra postage either for the return of undelivered copies or for forwarding copies to subscribers who had failed to notify the subscription department of temporary summer or vacation addresses.

MISSIONS WISHES FOR ALL READERS A RESTFUL AND REFRESHING SUMMER



Are You Sailing the Deep Sea of Investment Anxiety?

Investors everywhere are looking to their "ballast and sails" in order to maintain a proper proportion in the selection of securities, and avoid the "squalls" of rapidly changing economic conditions.

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ANNA L. SCOTT, 49 Sycamore St., Belmont, Mass.

For explanatory booklet write to MISS FRANCES K. BURR, Treasurer

**WOMAN'S AMERICAN
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152 Madison Avenue, New York City

WHO'S WHO

In This Issue

Dana M. Albaugh is Associate Secretary of the Foreign Mission Society. He has just returned from a tour of the mission fields.

E. R. Brown is Director of Mexican Work for the Home Mission Society.

J. P. Davies is a missionary in China, in service since 1905.

James H. Franklin, formerly Foreign Secretary of the Foreign Mission Society, is now President of Crozer Theological Seminary.

A. C. Hanna is a missionary in Burma, in service since 1914. The finest missionary blood flows in his veins for he is a grandson of Adoniram Judson.

Leslie B. Moss is Secretary of the Foreign Missions Conference of North America. He was formerly a Baptist missionary in China.

Aaron F. Webber is a professor in the Evangelical Seminary, Rio Piedras, Puerto Rico.

Henry F. Widen is pastor of the First Baptist Church in Minot, N. D.

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THE QUESTION BOX JUNE

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who taught for three years in the University of Cairo?
2. What happened April 7, 1938?
3. What will meet once in five years?
4. Who used the Pacific Ocean as a bath tub?
5. What institution received \$420,000?
6. Who expects to be assigned to the Jorhat Bible School?
7. Whose Christianity is said to be contagious?
8. Who was baptized at the age of twelve?
9. Who fascinated an audience?
10. What delegate has already been elected to the Baptist World Congress in Atlanta?
11. Who is T. D. Rees?
12. Why was a bus beautifully decorated?
13. What is scheduled for September 8-11, 1938?
14. What is scheduled for July 22-28, 1939?
15. Who died on May 20th?
16. What physician was ordained as a minister?
17. What clinic reopened January 10?
18. What student enrollment increased from 360 to 633?

QUESTION BOX PRIZES

Rules for 1938

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to *MISSIONS* will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1938, to receive credit.

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Still Going Up!

The merry month of May was a most agreeable month for *MISSIONS*, for it brought another monthly subscription gain. Subscriptions totaled 1,591 as compared with 1,562 in May a year ago, a gain of 29. And this does not include subscriptions left by Convention delegates at *MISSIONS'* booth in the Milwaukee Exhibit Hall which did not reach the New York office until June 2nd. They will be credited to the June record.

So the score (since the up trend started in the spring of 1933), now stands, 59 months up and 2 months down, October of last year and January of this year.

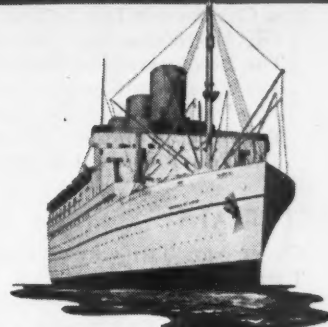
The Worth of a Baby

A little Javanese baby was sold in Rangoon, Burma for only five rupees. (A rupee at present is worth 37 American cents.) Her foster parents took her to the missionary at Judson College. See picture in the Foreign Mission Board's Annuity advertisement on page 324. Little Margaret Hazel, daughter of Rev. and Mrs. J. R. Andrus, is the missionary baby in the picture.

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An International Baptist Magazine

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WILLIAM B. LIPPHARD, *Editor*

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JUNE, 1938

Number 6

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LETTERS

From the Editor's Mail Bag

I have just read the editorial, "Futility at Milwaukee," in the May issue. For a pastor who is endeavoring to magnify the Northern Baptist Convention in the life of his church, this is a great disappointment. While I agree in the fourfold suggestions, the entire editorial strikes me as being somewhat cynical in tenor. I do not think it would encourage anyone to travel from Idaho to Milwaukee to attend the type of Convention which is described. If our Convention is to be simply listening to 48 speeches, taking part in corridor gossip, and casting the Convention Annual in the wastebasket, then I agree that "All is vanity." It would be much wiser to remain at home and save the expense of the Convention to be invested in our missionary work. But as for me, I trust the Convention will mean much to my spiritual enrichment and the world interests of the Convention in my church.—*Rev. Irving Gaines Roddy, Boise, Idaho.*



I have just finished reading the editorial, "Futility at Milwaukee." I cannot recall when anything quite gripped my attention as that did, stating in such concise and captivating terms the Convention situation which at present maintains in our denomination, as well as in others. I trust it will shock a great many Baptists out of their lethargy into activity and loyalty to, and a participation in, the gatherings of our denomination. All hail and thanks!—*Pres. G. Arvid Hagstrom, Bethel Institute, St. Paul, Minn.*



I have just finished reading "Futility at Milwaukee," and cannot go on with my work until I have written this letter. Great is a tame word for it. Realistic is better. I am frank to confess that as I read great quantities of Baptist articles, I am inclined to punctuate them with the word "trivia." My fear is that Baptists are neither big enough to represent their ancestors or to meet the challenge of this day. By and large we are not

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aware of the real truths with which Baptists began, and we are not aware of the world in which we are to live those truths now. We are keen for partisan issues. We have primary convictions about secondary matters. We are ready to interpret what we hear as for or against our pet theories. We are wedded to catch-words and party cries more than we are to truth. I am going to Milwaukee with a sense of the terrible and tragic hour of the world and with a fear that we may be satisfied with the details and niceties of routine that have little meaning in such an hour.—*Rev. Clarence W. Kemper, Denver, Col.*

Here's expressing my view, if I may;
Of your Cross Word puzzles; I'll say,
They're intriguing and clever,
Most stimulating ever,—
So please do not take them away!
—*Mrs. J. C. Richardson, Chicago, Ill.*

I think MISSIONS takes too much interest with the Japanese people against our own country. The illustration on page 205 in the April issue is not a proper one for a Christian paper that should be impartial in a great conflict.—*O. Ellison, Los Angeles, Cal.*

The latest issue of MISSIONS was placed on my desk Monday morning and I had to leave for West Virginia that afternoon. Before retiring for the night, however, I read the magazine through completely. I greatly enjoyed it and am proud of the fact that we have such a publication.—*Carlos M. Dinsmore, New York, N. Y.*

If It Does Happen Here!

CARTOON NUMBER 50 BY CHARLES A. WELLS



PEOPLE are asking whether that which is happening elsewhere can also happen in America. If it does happen it will be due to several reasons.

It will be because tyranny, to destroy freedom, must first strangle the voice of religion, for religion is the cradle and guardian of freedom.

It will be because men have first weakened the church by their indifference and neglect.

It will be because men have forgotten that human progress rests upon spiritual foundations, and spiritual poverty will inevitably lead to material collapse.

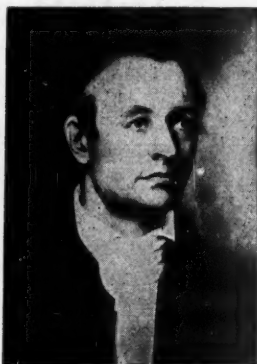
It will be because men have drifted from their belief in the righteous authority of God to an acceptance of the erring unstable authority of man.

It will be because men have ceased to obey the voice of love as the law of life and have surrendered to the voice of hatred and vengeance.—**CHARLES A. WELLS.**

The Judson Fellowship

Launched with the approval of the Northern Baptist Convention (see page 331), the Judson Fellowship is now definitely a part of the Northern Baptist program for the year 1938-39. This undertaking is not to be regarded as a separate project designed to raise a special fund. What is aimed at is the strengthening of our whole denominational structure by centering attention upon a condition which has tended seriously to

limit our missionary enterprise. The Judson Fellowship is meant



Adoniram Judson

to lift the level of our total giving for the year and thus to close the

gap between our budget goal and the amount actually raised. The seriousness of this gap varies with different years, but in no recent year has it been so small that the difference would not have been of immense benefit to missions. As Fellowship gifts are to be divided among all agencies participating in the Unified Budget, every type of work maintained by Baptists, on home and foreign fields, will be helped. Neither are we to overlook the moral effect of the actual completion of our Budget.

Payment of \$5 as an over-and-above gift to the Unified Budget

IT'S NOT A RAG DOLL — BUT A REAL BABY



Missionary child: "Hasn't anyone told you, Amah, that you must take good care of babies? Look at little Glam. She is sick. How she cries! Take her to my mother and perhaps she can make her well."

Six months later: (Same children) →

"Look! Baby stayed at our house until she got well. Her mother came and learned how to take care of her. Everybody is happy now. Daddy says that if there were more missionaries in Burma and other places more babies could be saved."

"Unto the Least of These"

THROUGH

ANNUITY AGREEMENTS

BEFORE

AFTER ↓



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and signing an enrolment card will secure admission to the Judson Fellowship. Junior Fellowships, to be granted upon payment of \$1, have also been authorized for persons under the age of 18 years. Membership will be certified by issuing to the contributor a Fellowship card. Unless otherwise indicated all gifts from this source will be credited on the missionary quota of the church.

The First Missionary Fellow

The first missionary to enroll as a Judson Fellow was Rev. John William Cook of Assam, who signed up and paid in \$5 on behalf of himself and Mrs. Cook. They came home on furlough in 1937. In Assam Mr. and Mrs. Cook have been located at North Lakhimpur, in the center of work among the tea garden coolies of the great Brahmaputra district. On their return they expect to be assigned to the Jorhat Bible School.

"In March I was called to Harchurah Tea Estate to baptize some people," said Mr. Cook. "I shall never forget the joy as we marched to the river and I bap-

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tized 46, and later helped them to organize into a church. Since that time 43 others have come."

There is a bond between every missionary church and these Christians in far-off Assam, of whom we ought to be reminded every time we drink a cup of tea, because they are missionaries themselves. Hundreds and even thousands of immigrants of the India coolie class continue to find employment in the tea gardens.

They have been coming for many years and some of the early arrivals had been under Baptist missionary influence in South India.

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SEEN IN MILWAUKEE

LEFT: Rev. Elmer A. Love and Rev. Luther Wesley Smith.
BELOW: President Paul L. Thompson and Rev. Raymond L. Bailey; President Gordon Palmer and Professor Elmer A. Fridell. RIGHT: Distinguished guests from India, Dean Vashapogu Gulbhanu and Principal Alice Veeraswamy



BELOW: Dean Howard Thurman of Howard University, Washington, D. C., and Col. Oliver J. Troster of New York, who is an expert amateur movie photographer.



ABOVE: Tall, dignified, impressive-looking W. C. Coleman, Convention President in 1928-1929. BELOW: Rev. and Mrs. Gordon Bigelow and Secretary John W. Thomas



ABOVE: John T. Rogers as Adoniram Judson, Vera M. Page as Ann Hasseltine, and A. C. Hanna, missionary in Burma, a grandson of the original Adoniram Judson

ABOVE: Mr. J. F. Elwell of Los Angeles, with a handful of boutonnières in praise of California. BELOW: Hon. and Mrs. M. Grant Hudson and Rev. Ivan Murray Rose



MISSIONS

VOL. 29, NO. 6



JUNE, 1938

Convention Twilight or Dawn?



N APPRAISAL of the Milwaukee Convention must reflect cynicism, pessimism, optimism or realism, depending on the mood of the appraiser. Yet none of the four alone is sufficient. A true picture requires the merging of them all.

Surely a cynical mood is warranted. When Pre-Convention conferences for three days draw large attendance and register high interest, and most of those present go home long before the Convention itself adjourns; when like a bolt from a blue sky, an unexpected nomination for President is offered from the floor and for the next half hour fundamentalists and liberalists scurry through the highways and byways of the exhibit hall to gather in their followers; when upstairs the time for balloting is extended to permit these rounded-up delegates to vote; when evangelism, the most vital topic on any Baptist program, is discussed in practically an empty hall and is of concern to only 400 Baptists out of a total registration of 3,400; when such things can happen at a Baptist Convention, it is time for cynicism.

Pessimism also is justified. Unless he heard the Convention sermon or the President's address or a few other speeches, any stranger present would hardly have been aware of a smouldering international volcano, of a tottering social order, of humanity's moral chaos and its worship of strange gods, its resort to gambling and alcohol to escape the realities of life, and of the doom that threatens civilization. Are Baptists too little concerned in matters of large concern to the man in the street?

Fortunately there is another side to the picture, for the optimist found much to cheer him. There were many new voices on the program.

They exalted Jesus Christ, proclaimed His kingdom, emphasized His cause. Moreover, the unusual unanimity in a Nominating Committee which sang, "Blest be the tie that binds"; the plan to unify religious and missionary education; the cordial response to Professor Latourette's story of the World Council of Churches, in contrast with its rejection by Southern Baptists; the strong report of Dr. H. W. Virgin's Committee on Relations with Other Religious Bodies; the appointment of new missionaries; the Judson Fellowship—these and other features warrant genuine optimism. Many a delegate went home reassured that Baptists can be depended upon to do what is right and to face unafraid great issues when adequately presented.

Finally, realism comes into the picture. Our missionary cause is in jeopardy. Its terrible condition in the Far East is known to all. Yet nobody seems to worry over a Foreign Mission deficit of \$200,000 or a total denominational indebtedness of \$400,000. There is ominous truth in a remark by President Pierce. "I seem to have been," said he, "a tinkling alarm clock, feebly disturbing the slumber of a somnolent church, trying to awaken it to its missionary opportunity." How easily we forget that the missionary enterprise alone justifies and assures the Convention's existence.

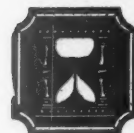
From these considerations an alternative conclusion follows. Either Milwaukee signifies the twilight that precedes the long dark night, or this spiritual gloom is the temporary projection into our denominational life of the uncertainty and insecurity of our time, out of which we shall emerge into a glorious day.

The new Convention year should furnish some clue as to whether it is twilight or dawn.

Angeles,
praise of
Mrs. M.
Ray Rose



The World Today



Current Events of Missionary Interest

New Obstacles for the Rockefeller Foundation

TWO features of the 1937 annual report of the Rockefeller Foundation, made public in April by President Raymond B. Fosdick (brother of Dr. Harry Emerson Fosdick), are of ominous import.

Concerning China, where the Foundation had been supporting a large program of rural reconstruction and public health in coöperation with seven universities, President Fosdick paints this disheartening picture:

Nankai University was completely destroyed. Universities and institutions in Nanking which were not too badly damaged, are now serving as army barracks. Field units in mass education and public health are so completely scattered that it is practically impossible to locate them. The work, the devotion, the resources, the strategic plans of Chinese leaders for a better China, have disappeared in an almost unprecedented cataclysm of violence. The Foundation still maintains its office in Shanghai. Whether there will be an opportunity to

pick up the pieces of this broken program at some later date, no one can foretell.

The other ominous feature was the reference to the "new international barriers" which even this great philanthropic institution has been forced to recognize. The Foundation has always projected its work on an international plane without regard for "flags, political doctrines, creeds or sects . . . for in the last analysis knowledge can not be nationalized. . . . We are all of us, under whatever flag, the joint beneficiaries of the intellectual property of the race." But in recent years its program has encountered serious difficulties. The new nationalisms and the totalitarianisms seek to control authority, restrict freedom and throttle the inquisitive and questioning mind. President Fosdick therefore reports:



ABOVE

The new yellow fever laboratory built last year by the Rockefeller Foundation in Rio de Janeiro, Brazil



AT THE LEFT

A little maid of Rio de Janeiro calmly and bravely submits her arm to an inoculation against yellow fever. She is one of 40,000 children for whom the Rockefeller Foundation furnished this protection last year

In some fields where we formerly went it is now profitless to go. We find ourselves stopped at some frontier—not because the frontiers have any greater geographical significance than they had a few years ago, but because behind them the search for truth by eager and skeptical minds has been made impossible.

Not one cent of Rockefeller Foundation money was spent last year in Italy, Japan or Russia. Only \$19,600 was spent in Germany, allocated to Freiburg University.

Notwithstanding these major setbacks to its program, the Foundation appropriated \$9,849,697 to medical science, public health, social sciences, the humanities, rural construction, etc., distributed among 52 countries from Norway to the Fiji Islands. Five continents, Europe, Asia, Africa and the two Americas, were the beneficiaries of this vast program. Largest single appropriation was \$420,000 to the Peiping Union Medical College. During the year the Foundation also awarded 613 fellowships at a total cost of \$740,000, representing many races, languages, national backgrounds, and interest.

For various reasons and particularly since "the Foundation does not make gifts or loans to individuals or altruistic movements involving private profit, or contributions toward the building and maintenance of hospitals, churches or other local institutions, or support of campaigns to influence public opinion or any social or political questions," 1,050 applications for aid were declined.

A detailed reading of the 62-page printed report makes clear that the Foundation is faithfully carrying out the purpose of the late John D. Rockefeller "to promote the well-being of mankind throughout the world."

American Episcopal Churches in China Looted, Wrecked, Bombed and Burned

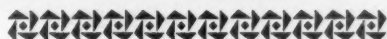
THE Episcopal Church has suffered appalling damage to its mission work in the Shanghai area. According to a report in *The Living Church* (High Church Episcopal paper), out of 45 mission stations and out-stations, only nine are now functioning. Churches, school buildings, hospitals, residences have been damaged or totally destroyed by bombing and burning. Extensive looting has occurred. In some cases the entire woodwork of churches has been torn out. Church buildings have been converted into stables or Japanese military

quarters. Chinese clergy and other mission workers have lost practically everything. Large numbers of Chinese Christians are reported missing. Many have found shelter in the numerous refugee camps. "Never in the history of the Episcopal Church in China," says *The Living Church*, "has there been any situation comparable to this." To meet this emergency the Church General Convention authorized the raising of a \$300,000 China Emergency Fund. Up to April 18th a total of \$168,901.70 had been contributed.

During the fiscal year ending April 30th, according to the Foreign Mission Society's Annual Report, Northern Baptists contributed \$45,655.29 for similar emergency and relief work in China.

The Greatest Tribute to Christian Missions in the History of China

IN APRIL the Chinese government amended the law which for the past 10 years has regulated the curricula in registered mission schools. Hereafter religious subjects may again be made a part of the required courses of study. In an address before 150 British and American missionaries in Hankow, Madame Chiang Kai-shek, wife of the Chinese Commander-in-Chief, as reported in *The New York Times*, publicly expressed the thanks of China to missionaries and other foreigners "who had not only risked their lives in the war areas, succoring the wounded, but had also helped the destitute and had protected Chinese women and girls from Japanese soldiers." Moreover, she added, "many Chinese who had formerly criticized missionary effort in China had been completely won over by the knowledge of what the missionaries had been doing." And in conclusion she declared that as an expression of appreciation the government had amended the law which had prohibited required instruction in religious subjects and that such amendment could be regarded as "the greatest testimony to missionary work in the history of China." When the original law was passed, Baptist mission schools, including the University of Shanghai, at once complied and registered. All religious instruction, Bible classes, courses, etc., were made elective or voluntary. To the surprise of all, attendance was maintained at a high level. The amendment now permits schools to transfer religious courses back into the regular curriculum together with all the benefits of popularity and effectiveness that their status as elective courses had demonstrated.



REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 366

It Was Done in Milwaukee

A digest of important actions, decisions and elections at the Northern Baptist Convention

Summarized by WILLIAM B. LIPPARD

The World Council of Churches

AT THE Southern Baptist Convention in Richmond early in May, any suggestion for joining the World Council of Churches had not the remotest chance of even being considered. Moreover, a proposal to appoint a committee to study the relations of Southern Baptists to other religious bodies was summarily rejected. In refreshing contrast was the action of the Northern Convention at Milwaukee. A large crowd of delegates listened with profound and sympathetic attention to Professor K. S. Latourette's account of the conference in Utrecht, Holland, from which he had just returned, where the constitution of the World Council of Churches had there been drafted. Dr. Herbert W. Virgin, seconded by Dr. Charles L. Seasholes, offered the following motion:

The Committee on Relations with other Religious Bodies is greatly pleased with the brief study it has made of the constitution of the World Council of Churches, prepared at Utrecht, and recommends:

That the Committee explore the constitution drafted by the conference at Utrecht, and submit it for study to the General Council at its mid-year meeting;

The conference in Utrecht, Holland, where the proposed constitution of the World Council of Churches was drafted



Prof. K. S. Latourette is seated at the end of the second row. In front of him is Eastern Orthodox Archbishop Germanos

That the General Council report its recommendations to the Convention at its meeting in Los Angeles. This was adopted unanimously without debate.

Unification After Four Long Years

THE Council on Christian Education appointed at Rochester in 1934, after four years of earnest study (the longest period of time ever consumed by a Convention committee to study a problem and present a report), recommended a unification of religious and missionary education and of young people's work. The plan provides for a permanent Council on Christian Education, consisting of 31 members, 11 to be appointed by the Publication Society, 10 by the Board of Education, 5 by the National Missionary Societies, 1 by the Baptist Young People's Union, and 4 by the General Council. The Council will appoint a Committee on Curriculum, field staffs, and state and city directors, and shall unify and direct all religious and missionary education and young people's work heretofore done by the Publication Society, the Board of Education through its Missionary Education Department, and the Baptist Young People's Union. The Council is also to establish a

new national youth organization. It is specifically charged to give itself "with vigor and determination to the task of unification," so that real progress and advance will be recorded when the Convention meets in 1940.

Commemorating a 150th Anniversary

THE Judson Fellowship launched at Milwaukee, commemorates the 150th birthday anniversary of Adoniram Judson, who was born in Malden, Mass., August 9, 1788.

It proposes to enlist 150,000 Judson Fellows (1,000 for each of the 150 years) from the constituency of the Convention. Each Fellow pledges to give during this denominational year \$5 extra over and above the normal missionary contribution that he or she makes to his church. Long before the plan was presented at the Monday evening session, hundreds of delegates had already visited the Judson Fellowship Booth in the Exhibit Hall, had made their gift of \$5, and for the remainder of the week proudly wore on the coat lapels a blue badge reading I AM A JUDSON FELLOW, ARE YOU? As a help in stimulating interest at Milwaukee, Mr. John T. Rogers of Williamsport, Pa., and Miss Vera M. Page of Pittsfield, Mass., impersonated Adoniram and Ann Hasseltine Judson, presented daily a dramatic sketch in the Exhibit Hall. Dr. A. C. Thomas, pastor at Fall River, Mass., who was born in Burma of missionary parents, is chairman of the Judson Fellowship Committee.

We Are \$400,000 in Debt

THE Convention listened with marked seriousness to the final report of the Finance Committee presented by Dr. J. C. Hazen, concerning the accumulated deficit at the close of the fiscal year, April 30, 1938. Based on incomplete figures, since a dozen or more State Conventions had not yet reported, the accumulated denominational deficit stands as follows:

Foreign Mission Society	\$200,832
Publication Society	101,330
Home Mission Society	32,101
Board of Education	20,415
Woman's Foreign Mission Society	10,157
17 State Conventions	11,272
12 City Mission Societies	10,869
TOTAL	\$386,976

There are three bright spots in the picture. The M. & M. Benefit Board had sufficient reserves to cover its operating deficit. The Woman's Home Mission Society reported that it liquidated its entire accumulated deficit. And since the accumulated deficit a year ago was \$457,634, the past year at least registered a modest decline of \$70,658.

Promotional Expense Cut By \$40,000

WITH one fell swoop the Convention cut the budget of the Council on Finance and Promotion by \$40,000. This was done on recommendation of the Convention Finance Committee who said there was a widespread demand from the churches for reductions in overhead cost of administration and promotion.

Is this the final chapter in the long downward process of adjustment that all mission agencies have had to experience since the depression descended on the denomination eight years ago?

Quick Work for the Nominating Committee

THE Nominating Committee did its work with unusual dispatch. Appointed late Thursday afternoon, it had its complete report ready Saturday morning and its nominees were elected Monday morning. In all cases but one the secretaries of the respective organizations were authorized to cast the ballot in behalf of the voting delegates. The exception came when the nomination of Dr. Gordon Palmer of Philadelphia, Pa., for President was offered from the floor. Dr. Palmer was out of the hall and knew nothing about it. This required individual voting by ballot. The Nominating Committee's nominee, A. J. Hudson, was elected. The new President is a lawyer in Cleveland, Ohio, a member of the Lakewood Baptist Church, for 25 years teacher of a men's Bible class, and a member of the Cleveland City Mission Board and of the Ohio State Convention Board.

Other elections are announced on page 384.

Next Year in Los Angeles

THE Convention will meet next year in Los Angeles, Cal., where it met last in 1915. Dates are either June 15-20 or June 20-25, 1939.

For 1940 the place of meeting chosen is Atlantic City, N. J.

It Was Said in Milwaukee

Epigrams and striking sentences from scheduled addresses and discussion speeches at the Milwaukee Convention

Compiled by WILLIAM B. LIPPHARD

WE CANNOT CHRISTIANIZE THE SOCIAL ORDER by paganizing the church.—*Hans S. Wold.*

THE NEED OF THE CHRISTIAN CHURCH today is not more folks, but better folks.—*Harold C. Abbot.*

THE SLOGAN OF THE WORLD CONFERENCE ON Church and State at Oxford last summer applies to all of us. "Let the Church be the Church."—*Earle V. Pierce.*

AMERICA CANNOT BE CONSIDERED A CHRISTIAN NATION when only one man out of every nine attends church.—*Lewis Milam.*

CHRISTIANITY NEVER PROSPERS among a complacent people.—*G. Pitt Beers.*

ONE REASON THE UNCHURCHED do not attend the services of the church is because they cannot find as much as the crumbs that fall from the table of the saints.—*H. C. Mathews.*

COOPERATION IS NOT SYNONYMOUS with ecclesiastical fusion. Pressure for the latter sometimes hinders the growth of the cooperation that already exists.—*J. H. Rushbrooke.*

WE CANNOT WIN BY THE SWORD; but we can win by suffering under the sword.—*Gordon Poteat.*

WE DO NOT NEED SO MUCH THE MERGING of churches as we do the making of churches. More than 10,000 communities in the United States have no church at all.—*Earle V. Pierce.*

SO LONG AS BAPTISTS COUNT THE GADGETS of modern life as more important than the onward march of the Kingdom of God, how can we expect anything but spiritual famine.—*W. E. Woodbury.*

THE WORLD IS GIVING MEN SHIRTS—red shirts of anarchy, black shirts of despotism, brown shirts of tyranny. What the world needs is men clothed in the white robe of Jesus of Nazareth.—*Samuel M. Ortegon.*

A CHURCH NEVER GIVES ANYTHING to the Lord. It is the individual church members who do the giving.—*Francis C. Stiffler.*

THE DAILY NEWSPAPER is hastily written, hastily printed, hastily read. Let us hope that some things that it prints are hastily forgotten.—*E. A. Fridell.*

THE NEGRO IS AN UNDERPRIVILEGED, disinherited minority in American life surrounded by a dominant controlling majority.—*Howard Furman.*

WE HAVE TOO MANY CHURCH MEMBERS who have grace of person but who lack the grace of God.—*W. B. Riley.*

WHAT MAKES OUR COUNTRY GREAT is not its resources, nor its inventive genius, nor its great statesmen, but its soul.—*C. C. Tillinghast.*

THE TEACHER WHO SAYS NOTHING ABOUT RELIGION is nevertheless saying something about it. If he has never a word about his faith in God, his very silence is eloquent in the thinking of his pupils.—*Paul L. Thompson.*

WE NEED MORE THAN IMPROVED PROMOTION, better methods, new organization, more committees. You cannot purify a well by painting the pump, nor can you cure a sick patient by changing his bed.—*Charles F. Banning.*

DURING RECENT YEARS OUR BIBLE SCHOOLS have had too little Bible in them and our religious education has too often had its emphasis on education rather than on religion.—*Norman Cox.*

IF WE REALLY HAD "BETTER BAPTIST MEMBERS" we would not need to spend any time discussing "Better Church Attendance" or "Better Community Service," or any of the other topics on this afternoon's program.—*J. W. Brougher, Jr.*

TOO LONG THE CHURCH HAS BEEN AGITATING for social justice without realizing the inconsistency of its neglect of the retired minister.—*A. T. Stafford.*

TOO MANY BAPTISTS ARE MERELY NAMES in a book rather than actual, living light-bearers to the world.—*Roy S. Williamson.*

MANY CHURCH MEMBERS are on the church roll only for funeral purposes. They attend church only when it happens to be their own funeral.—*Lewis J. Julianel.*

IF COMMUNISM IS THE CARRION that many people think it is, let us remember that people never eat carrion until they are desperately hungry. Communists are hungry for the bread of life which the church has failed to give them.—*Earle V. Pierce.*

TODAY THE CHRISTIANS OF THE WORLD are coming together to find in their common Lord a bond which is stronger than the rising divisions of international jealousy and hatred.—*Kenneth Scott Latourette.*

WE HAVE NEGLECTED OUR DENOMINATIONAL PAPERS and have allowed them to die. For this we are today paying an awful price.—*John W. Bradbury.*

WISCONSIN PRODUCES MORE MILK than the other beverage for which Milwaukee is advertised to be famous. The difference is that the latter gets more publicity.—*E. J. Steinberg.*

MAN ALWAYS TENDS TO BECOME LIKE that which he worships. If his gods are false, he himself becomes falsified.—*Gordon Poteat.*

THERE IS NOT ENOUGH LIFE in some of our churches to respond to cultivation. Their members are too spiritually sick to even listen to promotion speakers.—*Francis C. Stifler.*

WE LOOK ABROAD AND SEE every human liberty—freedom of religion, speech, assembly, and press—threatened almost everywhere in the world. But let the church decay in America and religious freedom soon goes with it.—*C. C. Tillinghast.*

THOSE WHO WORK WITHOUT WORSHIP are soon spiritually bankrupt. Those who worship, but refuse to work, are faithless to their trust.—*Charles F. Banning.*

EDUCATION IS NOT THE FINAL ANSWER. There is just as much race prejudice, social disease, immorality, and crime in college territories as elsewhere in the land.—*Jean Beaven Abernethy.*

EVEN AFTER YOU HAVE PASSED MINIMUM WAGE LAWS, enacted child labor laws, voted old age pensions, there still remain the souls of people. Here is the supreme responsibility of the church.—*Ralph L. Mayberry.*

TO A GENERATION THAT DRINKS its way to prosperity, spends its way to wealth, wisecracks its way to happiness, hates its way to brotherhood, wars its way to peace, and loafs its way to heaven, the church must speak in no uncertain terms.—*Charles F. Banning.*

THE LOYALTY OF THOSE who worship the false gods of today shames us who claim to worship the true God.—*Gordon Poteat.*

ALL THE FORCES OF EVIL are against the cooperative advance of the churches. "Divide and conquer" is still the devil's strategy.—*E. A. Fridell.*

RELIGION IS TOO IMPORTANT a matter for us to be so casual about it.—*C. C. Tillinghast.*

WE MUST NOT ALLOW THE CHRISTIAN CHURCH to be treated like a tin can to be tied to the tail of every dog, no matter how friendly the dog.—*R. I. Wilson.*

WHAT DWIGHT L. MOODY ONCE SAID is still true. To warm up a church you must build a fire under the pulpit.—*John Bunyan Smith.*

GOD WILL NEVER GIVE a great spiritual revival to a denomination that inadequately supports its missions.—*W. E. Woodbury.*

WE LAYMEN ARE NOT GOING TO BE WITNESSES in our churches until our religion becomes a reality in our own lives.—*A. J. Hudson.*

TODAY THE AMERICAN SPIRIT of getting something for nothing is undermining the moral fiber of our national life.—*Earle V. Pierce.*

WE NEED TO SEEK FIRST the Kingdom of God and His righteousness, before we seek denominational progress.—*Charles F. Banning.*

THE CHURCH HAS BEEN EXCEEDINGLY PROFICIENT in condemnation but sadly deficient in salvation.—*Ralph L. Mayberry.*

TODAY IN THE AMERICAN CITY sin is gloriously housed, air-conditioned, indirectly lighted, and well protected from interference.—*W. Erdman Smith.*

CHRISTIANITY SEEKS TO UNITE the peoples of the earth. Communism and fascism seek to divide them.—*Ralph Walker.*

IT IS TRAGIC TO OBSERVE how many women with college degrees turn out to be so insipid and dull.—*Jean Beaven Abernethy.*

A RELIGION OF HUMANITY, though it may give me something to live for, can give me nothing to live on.—*Judge E. J. Millington.*

MEASURED IN TERMS OF GREAT MECHANICAL ACHIEVEMENTS, the city is our glory; measured in terms of spiritual accomplishments, the city is our shame.—*John W. Thomas.*

YOU CAN NEVER MEASURE the worth of the missionary enterprise with a yardstick, nor compute its value on an adding machine.—*F. B. Fagerburg.*

AS BAPTISTS WE EMPHASIZE THREE THINGS—truth, freedom and unity. We emphasize them precisely in that order.—*J. H. Rushbrooke.*

I WANT YOU TO PRAY EVERY DAY the prayer inscribed on the tombstone of our pioneer missionary, Nathan Brown, in Yokohama, "God bless the Japanese."—*Goldie Nicholson.*

THE SERMON ON THE MOUNT is the inaugural address of Jesus Christ in projecting His Kingdom of heaven on earth here and now.—*J. C. Massee.*

Not Featured in the Headlines

✠ In the annual parade of committee reports on Tuesday morning, six Convention committees had neither a chairman nor a committee member present to read the report or discuss its recommendations. So Secretary Levy had to step into the breach, or pinch hit, or whatever you call such an arrangement. *QUERY: If the committees do not consider their reports to the denomination of sufficient importance to have a member or chairman make formal presentation to the Convention, how can one blame delegates if they also regard them of similar inconsequentiality?* For example, the Milwaukee newspapers took the report on the American Home and made front page news out of its section on premarital guidance and preparation for marriage. But unless the 150 delegates present Tuesday morning, when this report was rather cursorily presented, had actually read it, not one of them knew anything about it. *Yet 150 people adopted this report and it is now recorded as the action of the Northern Baptist Convention!* It would seem as if we need a thoroughgoing re-study of the whole set-up of Convention committees and committee reports.

✠ There has been marked mechanical improvement in carrying the human voice since the Convention met in Milwaukee in 1924. The superb amplifying equipment enabled the most remote delegate seated in the rear gallery to hear perfectly what was said. By contrast, those who attended both conventions recalled the almost hopelessly unsatisfactory old sounding board on the platform of the same auditorium 14 years ago. And it prompts also a query. Unless people heed a message or respond to its appeal, of what avail is it to convey it more adequately to their ears?

✠ The entire basement of the auditorium was converted into a mammoth exhibit hall. In floor area it was without question the largest in our Convention history. There was plenty of space for every board, society, cause, interest, school, and activity in the denomination. A constant stream of delegates moved through it every hour of the day. On numerous occasions more people were here than upstairs attending the sessions. The Publication Society Book Store attracted an immense crowd. Moving picture films were shown constantly. An improvised stage provided a daily dramatic feature to publicize the Judson Fellowship. Here stalwart and handsome Adoniram Judson reenacted the historic

scene in which he wooed and won the demure and lovely Ann Hasseltine and persuaded her to go with him on that long missionary voyage to India. In the center of the vast floor was a Hall of Friendship. Here delegates by the score lounged in comfortable chairs, wrote letters to their families, exchanged gossip, met friends, and enjoyed to the full that superb fellowship which for many delegates is perhaps the chief allurements that brings them to a Northern Baptist Convention.

✠ Secretary M. A. Levy is blessed with a magnificently resonant voice whose carrying power reaches to the very end of any auditorium. It is a pity that it is so often wasted on announcements to which so few people apparently give attention. At the Saturday morning session, for example, just before the worship hour, his reading of a score of announcements seemed to provide a long-awaited opportunity for more than a thousand people to leave the hall, resulting in indescribable congestion in the aisles and unprecedented confusion in the exits. One wonders how many people, even those who kept their seats, heard even one of the 20 announcements.

✠ Several important changes in official personnel were announced at Milwaukee. Miss Hazel F. Shank (see page 368) succeeds Mrs. J. Charles Humphreys as Foreign Secretary of the Woman's Foreign Mission Board. Miss Dorothy Stevens resigned as Treasurer of the Woman's Home Mission Board to succeed Miss May Huston as Associate Secretary of the Department of Missionary Education of the Board of Education. Miss Huston retires after 33 years of service to the denomination. The Publication Society is looking for a new Executive Secretary to succeed Dr. Owen C. Brown who has been with the Society for 21 years. The two Noble sisters, who have been identified with the World Wide Guild and the Children's World Crusade since their founding, announced their retirement to take effect September 1st.

✠ President Pierce is blessed with an abundance of the saving grace of humor. And it is of that deliciously dry type. On one occasion when Secretary Levy announced that the record book in the Auditorium's emergency hospital had disappeared and that it was essential to have it located immediately, the President commented in all seriousness, "It is very important that in a hospital the doctors

should know who is sick." On another occasion when Dr. Pierce had stated a motion in somewhat different phraseology from that which the mover of the motion had offered and the mover had kindly insisted on his own phraseology, the President quickly rejoined, "That is precisely what I have been saying." Resounding "ayes" and hearty laughter mingled in a joyous and vociferous unanimity.

✠ The ability of the Asiatic to forget the curious musical scale of the Orient with its strange tonal intervals, and adjust himself to Western music was superbly demonstrated by Rev. Phillip Lee, Chinese Baptist pastor in Chicago. In memory of his friend the murdered President Herman Liu, he sang as a solo on Friday evening the familiar "Holy City." The prolonged applause showed both the appreciation of the audience and the edification which his singing had brought. Blessed with a remarkable voice, he reached the high notes with ease while his middle register had a richly resonant quality that many a baritone would envy. It would be a colossal pity if such Oriental capacity to render what is fine in Western music should find it just as easy to take on jazz or that radio affliction that is called crooning.

✠ Someone had a happy thought in hanging over the three main entrances of the auditorium portraits of three famous Baptist leaders of the past, viz., Roger Williams, apostle of religious freedom in America; Adoniram Judson, pioneer Baptist missionary; and Walter Rauschenbusch, prophet of social righteousness. Under Judson's portrait appeared the following quotation, "In joy, in sorrow, health or

pain, our course be onward still; we sow on Burma's barren plain; we reap on Zion's hill." A petition from one of Rauschenbusch's *Prayers of the Social Awakening* appeared under his portrait, "As we have mastered nature that we might gain wealth, help us now to master the social relations of mankind that we might gain justice and a world of brothers." The Roger Williams portrait had on one side a quotation from the Rhode Island Colony Charter of 1636, "All and every person may hereafter freely and fully have and enjoy his own judgements and consciences in matters of religious concern." On the other side was the now frequently quoted amendment to the Constitution of the United States, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

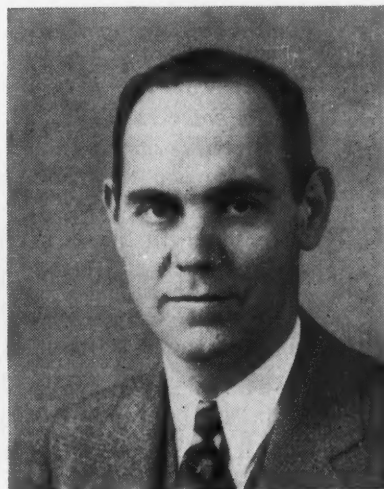
✠ The manager of a hotel coffee shop, whose accent betrayed that he was not a native born American, paid a fine tribute to Baptists when he was overheard to say to a delegate, "I like this Convention. The delegates are such nice, clean people. Most conventions nowadays are a bunch of drunks. I would rather have this kind of a convention any time." Unknowingly his observation furnished a news item that might properly appear under "The Great Delusion." At the same hotel at 4:30 o'clock one morning the house detective had to forcibly eject from a bedroom a man and a woman whose intoxication and boisterous behavior had disturbed many Baptist delegates having rooms on the same floor. Is it possible that even the hotels are coming to feel a sense of delusion over the return of liquor?

BELOW: Rev. Floyd McDermott, of Hamibal, N. Y., awarded the Rosa O. Hall certificate for outstanding service in rural fields



ABOVE: Prof. K. S. Latourette of Yale University, who represented Northern Baptists at the Utrecht Conference. See page 351

BELOW: Rev. C. R. McBride, of Honey Creek, Wis., also awarded the Rosa O. Hall certificate for rural service. See page 350



It's Time to Light the Lamps in India

A visit to a drab village on a barren and dusty plain in India where at evening the call of the lamp-lighter reminds the visitor of vast multitudes in intellectual, social, moral and spiritual darkness, in dire need of the Light that will point out the way



By
DANA M. ALBAUGH

ABOVE: The village temple and beyond it the dusty and barren plain

RIGHT: A village family on its way home at the close of the day. Note the lengthening shadows cast by the setting sun



BELOW: The woman who called out to the village that it was time to light the lamps



THE tropical dusk was giving way rapidly to the chilly darkness of another night. The people of the poverty-stricken little village in the dominions of the Nizam of Hyderabad, India's richest ruler, seemed to breathe a sigh almost audible as the heat of the day began to relent. Their small mud huts with thatched roofs stood out in sharp silhouette against the fading sky. A

herd of lean and hungry cattle, one of the most common sights in India, passed close at hand. Although darkness was upon them, the people pursued their almost hopeless search for such food as might be obtained on the dusty and barren plain that stretched out endlessly before us. A motley collection of vociferous goats protested against the process of being corralled for the

night, while a small lad, stick in hand, sought to make his argument persuasive and effective.

Before us was a group of children with a sprinkling of adults on the fringes. The missionary who accompanied me was about to bring words of greeting. Suddenly the shrill voice of an old woman pierced the evening darkness. "It's time to light the lamps," she cried. "Darkness is upon us! We must hasten to light the path or many will stumble along the way." Almost instantly the women vanished and we were left alone with the children and a few men. There was not a single Christian in their midst. Only recently had the first Christian teacher come to their village.



LEFT: *Evening devotions at a little shrine in front of her humble home*

In India it has been an age-old custom that when dusk descends upon the hundreds of primitive villages, lamps must be lit. True, they are only small pottery dishes with a rag wick set in them and filled with oil pressed from the castor bean. Outside the houses the lamps serve to light the way for the stranger, to help keep away the wild animals, and to distract the attention of the "evil eye." Inside they not only throw a welcome to the wayfarer coming in from the dark, but they enable the inmates to see the dangerous scorpions and centipedes or the death-dealing cobra before he makes his fatal coil.

We went into the humble little home of the old woman who had raised her voice so emphatically and shrilly. Her bed was a mat on the floor in a room scarcely big enough for four of us to stand in at the same time. Most of her meager possessions were in a corner. In another corner a large colony of white ants were busily plying their damaging art to the wooden house sup-



ABOVE: *The long winding street through the little village where the events described at the beginning of this article took place*



LEFT: *The village temple at the end of the street. Note the sacred bull statue in front*

ports. Orthodox Hindus, even of the depressed classes, will not kill even an insect if it can be helped. Asked why she permitted the ants to remain in her house, she replied, "Are they not living? Must we not worship something that is alive?"

All over India one realizes that now, if ever, is the time to light the lamps of Christianity and to guide vast social or political movements of major significance by the light of Jesus' principles. Caste groups and even entire races of people are reiterating the phrase, "It is time to light the lamps"—lamps of intellectual opportunity—lamps of political freedom—lamps of social improvement—lamps of modern health instruction—lamps of spiritual happiness. From the dusty plains of the South as far north as the politically unadministered territory bordering the snow-capped Himalayas, the people of India are on the march, shedding some sort of a light to those they meet along the way.

Some are carrying subversive political doctrines believing that communism or fascism or other political "isms" will bring the new day. A considerable number think that intense nationalism is the light for the path. Still others carry the torch of social revolution, sometimes marked by extremes of violence and sabotage. Although others have not openly accepted Him, hundreds of them are asking whether it can really be true that Jesus is the Light of the World. Thousands of the depressed classes of the great Sudra caste which forms the backbone of Indian society, and whole tribes of hill peoples, are seeking a new way of life in these lands of Hinduism, Mohammedanism, Buddhism and Animism.

It is interesting to note not only the personal but the general ways in which the message of the Christian missionary has been affecting the thought life of India and Burma. On Christmas Day we boarded a bus to go from one of our interior South India stations to another, far off the beaten line of travel. The bus was covered with beautiful palms and garlands of gaily colored marigolds. The driver spoke English fairly well. So I asked him, "Why is the bus so beautifully decorated?" "It's Christmas Day," he said in a tone that carried with it an indication that the answer in itself was sufficient explanation.

"Are you a Christian?" I continued.

"No," he said, shaking his head, "but we know about Jesus and honor him because he was a friend of the common people. This is His birthday."

The reply carried with it a significance that Judson and Carey could only have dreamed about as they struggled for their first converts. Time after time during personal conversations, high-caste Hindus of wealth and position referred in terms of highest praise to the fact that the message of Jesus had influenced helpfully the lives of the depressed people.

Therein lies a great danger, that Christianity shall become the religion only of the depressed classes. Alas, these educated men did not always grasp the fact that Jesus speaks to both high and low castes. Frequently when friends of Gandhi were talking in appreciative terms of what his leadership has meant to India, they would compare his life and principles, not to the great Hindu gods, not to Buddha, not to Mohammed, but to Jesus, thus tacitly recognizing that His principles set the standard.

Before coming to India I had visited Burma. A call was made at the home of one of the great Karen leaders. A few days before a heavy rain had damaged about 40 per cent of the rice, the principal crop of the land. Throughout the entire day I was with him, people, not all Christians, were coming at intervals to his home. Their complaint was that the inspectors sent by the government to survey the crop damage and set the tax accordingly would not make an accurate report unless they were paid. It was a pernicious system of graft, taking the very food out of the mouths of the poor who already were staggered by the damage. Why did Christian and non-Christian come to the Karen leader in such confidence? His personal integrity and his Christian principles were a guarantee to that entire community of the justice he would exercise in presenting their cases to the proper authorities. Asked why they came to him they said in effect, "He is a light along the way."

In the great mass movements taking place in India today, every Christian contact becomes a possibility as a center from which Jesus' message will radiate along caste and occupational lines. A service held on the outskirts of the teeming railroad center of Khargpur in Bengal-Orissa will

long be remembered as an illustration of this fact. A group of influential Khargpur men have attempted to start a model dairy farm. This in itself is a tribute to the advance in Indian attitude and thought. It is no doubt due to an increasing emphasis placed by both government and missionaries on precautionary health measures, and to an awakening consciousness on the part of the Indian people themselves to the disease dangers in a city milk supply. Occupations in India are still divided pretty much along caste lines. The workers in the dairy belonged to a special caste group who had come down from an English Baptist field in the North of India. A few of them had accepted Christ there. It was Sunday, shortly after noon, in the heat of a tropical day. A little group of 18 adult men, far from their native homes but serving as a nucleus for a new church, met in an open shed. A few women, babies on their laps, peered out of the doors of their crude huts. Thousands of flies drawn by the heat and dirt settled about. We had Scripture reading and prayer and a few words by a Christian Indian physician of Khargpur who was interested in the group. As the little meeting broke up, some of the faithful discussed plans for a more adequate place of worship. Coming from a sister mission, this little band forms the basis of a new opportunity. Who can tell where the light will be carried from under the shadow of cow stalls in a Khargpur dairy farm?

A visit to the humanitarian and philanthropic projects of India, including those not under mission supervision, reveals in a startling way origins of interest in mission schools and Christian institutions. A visit to an important center for the treatment of lepers gave an introduction to a devoted Indian physician making a serious study of the therapeutic values of certain types of manual labor as an aid in stimulating the recovery of patients. The head of an institution for the blind found her inspiration in a mission school. A social worker, daily meeting the needs of an abject people in the slums of a Far Eastern city, found her life task through the guidance of a Christian missionary. A most prominent leader against child marriage in India is a devoted follower of Christ. The list could be multiplied by the hundreds and therein lies the hope. Missionaries and Indians are together seeing visions,

dreaming dreams and drawing practical plans. But what shall the answer be to all those who continue to ask in what direction they should go? The Garo, Naga, Miri, Abor, Sangtum and other tribes in Assam say, "Light the path for us." The Chins, Kachins, Mons, Karens and Burmese plead for increased interest in them and their problems. Caste and outcaste, Santals, Lombardis, even Mohammedans, in India look for beacons along the path of their new day.

I had the great privilege of meeting an outstanding Brahman leader. He was a man of wealth and of culture, of splendid physique and sensitive features. He had given liberally for the establishment of rest homes for pilgrims believing he could thereby gain special merit. On the day I was there the missionary who accompanied me talked with him earnestly about Jesus Christ, the Way, and the Light. I could not understand what was said, yet I caught from his voice the poignancy of his final remark, made just as we were parting. Almost as though he were musing to himself he had said, "How can I be sure? If I could only be certain."

Walking away I thought of the temple we had just visited where thousands come on pilgrimages each year. There was the sacred bull in stone, with propitiatory offerings at his feet. There was the sacred water seeping from the crevices in mountain rocks and the stagnant frog-filled pond from which the pilgrims drank. There were the holy men covered with ashes muttering their prayers. There was a Hindu widow, who for 70 years had tended the temple fire that she might atone for the sin which she believed had caused her husband's death when she was only a child bride of five or six years. There were the barren women climbing with weariness to the top of the sacred mountain in the hope that the gods would make them fruitful and bless them with children, thereby enabling them to win again the affection of their husbands. There was the Brahman philanthropist saying, "How can I be sure? How can I be sure?"

My thoughts turned to Baptist friends in America, participants in this world task. Somehow the remark of the old woman in Hyderabad seems appropriate: "It's time to light the lamps. We must hasten to light the path or many will stumble along the way."

NEXT CHRISTMAS IN MADRAS

From every nation where a Christian church exists, more than 400 delegates will meet in Madras, India, December 13-30, 1938 in a world missionary conference to consider the church and the world Christian community. A world-wide radio broadcast is planned for Christmas Eve. This will be a new landmark in the history of Christianity

By LESLIE B. MOSS

NEXT Christmas in Madras will be a new landmark in Christian history! Ten years ago the missionary forces of the world met at Jerusalem on Easter. Christmas, 1938, in Madras should signal fresh hope to soul-hungry men and women everywhere. It is a vastly different world—seemingly drifting and with the desolation of death threatening—unless, as long ago in Bethlehem, there can come the birth of new life. This is the call to release new life for a world in the throes of death.

Western aggressiveness and capital is planting many strange, even terrifying ideas among people of the non-white races. Gandhi has taught India that soul force can rock the British Empire. Lenin and Stalin have attempted to pin the dependence of Russia on the purely materialistic. Strange gods are being raised up elsewhere to lead nations out of the dismal swamp in which they seem to be lost.

In sharp contrast is the faith of Christians. They have in their mind's eye a pattern of what the world should be like: it is nothing less than the pattern of Jesus. Segmented, disjointed or half-hearted Christians cannot declare the gospel of brotherhood in convincing terms while hate is systematically fostered. Some more titanic strategy is needed in this hour. Hence in December of this year men and women from every continent will wend their way to Madras, India. How can we build a genuinely world-wide Christian community? This is the question that will draw them as a magnet. Only such a community can speak the matchless glory of Christian hope to a world drifting toward an abyss.

The Christians of Asia and Africa will no longer be outnumbered in a world Christian assembly. The richness of their thought and life will be joined in equal measure in the world counsels, and though they come from churches weak in numbers and well-nigh overwhelmed by their pagan surroundings they are finding transforming reality in Christian faith.

They will come to Madras from the ends of the earth:

From those colonies and countries which rim the continent of AFRICA—where Western capitalism is exploiting both resources and natives—will go dark-skinned princes in the Kingdom of Heaven.

From JAPAN, KOREA and CHINA will go brothers and sisters in the Christian faith, who, in spite of chaos and war in their lands, believe that love can overcome hatred and fear.

From EUROPE, the nursery of the Christian faith, will go those who are facing persecution and great uncertainty in the midst of governmental interference—and some from the most orderly and the soundest economic conditions in the world in Scandinavia.

From ENGLAND—whose overseas empire has bred the superiority of stewardship into the fabric of her life—will go the stalwarts of the faith.

From LATIN AMERICA, MEXICO, BRAZIL, ARGENTINA, CHILE, etc., will go the "Latin temperament"—especially seeking guidance for a new day of open mindedness among the intelligentsia of a whole continent.

From INDIA—the hosts of the gathering—where Christians are pressing into the church in an increasing tide, will go many with that deep insight in things of the spirit so necessary to our apprehension of God's deep purpose.

From NORTH AMERICA—the "activist" portion of the world—always anxious to implement programs, will go a group hoping and working for results.

So at Christmas time 450 people from every nation where a Christian church exists will meet in world fellowship led by the star of that ever transforming faith that Christ is alive and working in our world and He alone is its hope.

They will confer under five specific heads:

- (1) The Faith of the Church.
- (2) The Witness of the Church.
- (3) The Inner Life of the Church.
- (4) The Environment of the Church.
- (5) Closer Coöperation.

Their purpose will be to turn the cloudy dream of a world-wide fellowship of Christians into solid re-

ality. They will go realizing that the term "foreign" missions becomes the mission of a world church. They will go knowing that upon them rests the necessity for re-shaping some of the major strategies of that church.

But we who stay at home are also the world church. Its strategies are in the hands of all of us so that we must share in thought, action and prayer with other Christians around the world. By study of the streams of life and thought which will filter through Madras, we may come to regard it as a

broadcasting station for the new conception of the world mission of a world church. And after Madras we shall have the privilege of becoming acquainted at first hand with some of these outstanding Christian leaders from other lands, and of seeing through their eyes the beauty of this house of God built across the world in the hearts and lives of the great and growing fellowship.

Let us look forward with prayer and earnest expectation that He will speak again when the ends of the earth meet face to face in Madras.

NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents

New Missionaries

The Foreign Mission Board hopes to send 20 new families in the three-year period beginning this year. The Woman's Board plans to send 19 single women missionaries. A few will be available from among those temporarily released from China, but these will be far from sufficient to meet the need throughout the ten fields. These new missionaries will be sent as the offerings from Northern Baptists render it possible. Not only the present depleted staff but the growth of the work makes reinforcements imperative. In 30 years the churches abroad

have increased from 1,238 to 3,283; the members from 130,902 to 365,-

807; the native-born leaders from 4,345 to 10,514. New missionaries are needed to (1) Reoccupy vacant fields; (2) Replace aged workers; (3) Reach especially responsive classes; (4) Pioneer in evangelism and community service; (5) Serve in leadership training institutions.

Rev. and Mrs. Leonard B. Allen, appointed to Judson College, Rangoon, sailed for Burma last January. Mr. Allen is a graduate of the Andover-Newton Theological School and of Columbia University. He has had three years' teaching experience in the University of Cairo, Egypt. Mrs. Allen is a Vassar graduate and has



ABOVE: Dr. Owen N. Hillman.
BELOW: Winifred and Kathleen Allen, daughters of Rev. and Mrs. Leonard B. Allen, at left and right





Rev. and Mrs. Walter L. Keyser and their son Jan Peter

taken work at Teachers College and at Andover-Newton.

Dr. and Mrs. Oliver W. Hasselblad, medical missionaries, will sail in the early fall. Doctors are urgently needed in several stations in Assam and South India and the designation of Dr. Hasselblad awaits special action. Dr. Hasselblad, son of a Swedish Baptist minister, graduate of Omaha University and of the Nebraska Medical School, was ordained in 1935 and is admirably fitted for foreign service. Mrs. Hasselblad (Norma D. Bornschlegel), daughter of a German Baptist minister, took preparatory work at Redlands University, with additional work at Morningside College, Sioux City, Iowa.

Owen N. Hillman, Ph.D., designated to the Philosophy Department at Judson College, sailed last month. Dr. Hillman is a graduate of Brown University and has had recent teaching experience at both Brown and Princeton Universities.

Rev. and Mrs. Walter L. Keyser, appointed to evangelistic station work at Bassein, Burma, will sail in June. Mr. Keyser is a graduate of Bucknell University, the University of Pennsylvania, and of Crozer Theological Seminary. Mrs. Keyser (Eva Cummings) is a graduate of Linfield College, Berkeley Baptist Divin-

Missionary Oddities

Number 17

A CANCELLED CANCELLATION

BAPTISTS who attended the big banquet at the Northern Baptist Convention in Philadelphia last year will recall the remarkable address by Dryden L. Phelps of West China.

When Mr. Phelps in November started on the return trip to his field, he got as far as Kobe, Japan. Here the U. S. Consul, on instructions from Washington, cancelled his visa for travel to or in China.

Two alternatives confronted the missionary, either return to America or go on to Hong Kong in the hope that some other arrangement might be worked out whereby he would eventually reach West China.

At Hong Kong he found a fellow Yale man in the Consulate. He cabled the State Department in Washington. Promptly came back a cablegram from Secretary Cordell Hull himself, as follows:

IF AS IT APPEARS MR. PHELPS INTENDS TO RETURN TO WEST CHINA TO RESUME HIS MISSIONARY WORK YOU ARE HEREBY AUTHORIZED TO CANCEL THE PREVIOUS INVALIDATION OF HIS PASSPORT.—HULL.

With this obstacle out of the way, Mr. Phelps and his family went by airplane. He wrote from Hankow, "An oblique headwind struck us soon after our ascent and we dropped 600 feet, barely missing the brick tower in Kowloon. It was a nasty 20 minutes."

Eventually he arrived at Chengtu, West China.



Dr. and Mrs. Oliver W. Hasselblad and their daughter Marva Elaine

ity School, and has taken work at Crozer. Both Mr. and Mrs. Keyser have previously served as missionaries in Burma, Mr. Keyser at Judson College, and at the Karen School, Toungoo, and Mrs. Keyser as a missionary of the Woman's Society, in Mandalay. The ill health of Mr. Keyser necessitated their return to the homeland. Since 1935 they have been located in Puerto Rico, where Mr. Keyser has been teaching in a high school. They are eager to return to Burma, where their splendid educational and evangelistic training is so greatly needed.

No Soda Fountains and no Bathtubs

Corinto was my first stop in my tour of the churches of Nicaragua. It is the principal port of this country—a city of possibly 3,000 inhabitants. The streets and back yards are deep sand. Cocoanut trees abound. In the absence of boiled water I drink what God put into the cocoanut, as it is brought to me directly from the tree. There are no soda fountains here, no serving men with white aprons.

The church here has been organized less than three years. The Home Mission Society owns the mission property, a long frame building, whitewashed, not painted, with curved tile roof and

a flat tile floor. The building is divided into a pastor's home at one end, a long hall and two school rooms in the center, and a guest room at the other end. Here I slept. Two blocks away at the end of the street is my bathtub, the Pacific Ocean. On occasion it also serves as the church baptistery.

On my visit the congregation was made up of about 60 people, more men than women. Some are longshoremen and others fisher-

men. They were good listeners. Two graduates of our Baptist school in Managua teach in the mission day-school, which is largely self-supporting. The pastor has several out-stations. One he reaches by train and another by boat. And finally, this work is sustained by an annual Home Mission Society budget appropriation of only \$300. I rejoice in this most interesting and worth-while work. —C. S. Detweiler.

They Mourned the Death of a Horse

The annual convention of Baptists in Puerto Rico reviews 40 years of history, mourns the death of its missionary horse, votes to buy another, also a missionary cow, holds one session in the public square because the church is too small, and plans for its jubilee celebration 10 years hence

AT THE 40th annual convention of Puerto Rican Baptists, which met in Caguas, it was somewhat difficult to maintain due solemnity when the death of the "missionary horse" was announced. But it was decided that it is hardly worth while for the Convention to pay the salary of a missionary in a rural field unless the means of travel were also supplied. So an offering was taken and we hope soon to have another missionary horse. A fund has already been raised for a missionary cow whose task will be to supply milk for the dormitory girls of the Baptist Academy of Barranquitas.

The Convention program, in this 40th year of our work, centered on "Better Baptist Churches," and was based on Dr. F. C. Stifler's book. Yet these Puerto Rico Baptists were in no mood to prophesy about the future without also reviewing the past and surveying the present. So Rev. José L. Delgado, graduate of the Evangelical Seminary

By AARON F. WEBBER

and for a time missionary from Puerto Rico working in El Salvador, was the historian. Rev. Angel Acevedo, a veteran pastor, appraised the present situation. To this, all the reports of committees, churches and other institutions contributed. Plans were made and goals defined for the next ten years, looking toward the Golden Jubilee.

For many sessions the Caguas Church was far too small. The Sunday school, with more than 800, overflowed into a nearby lodge hall and theatre. To accommodate a crowd estimated at 3,000, the Saturday night meeting had to be held in the public square.

Pastor Francisco Colon, of the Rio Piedras Baptist Church and our delegate to the Northern Baptist Convention last year, was reelected Convention president. Rev. M. A. Pellicier, pastor in Barranquitas and instructor in the Baptist Academy, was elected

delegate to the Baptist World Congress in Atlanta in 1939. Both of these young men are graduates of the Evangelical Seminary and of the University of Puerto Rico.

The work of Rev. Oscar Rodriguez, colporter-evangelist and Director of Religious Education, was in evidence in several features of the convention. One of the most helpful was the exhibit of books and Sunday school literature, along with displays of work done by women in one of our schools.

In another corner, the Evangelical Seminary placed the Bible Exhibit which has been attracting the attention of a number of the churches in recent months. The significance of the Bible, something of its manuscript history, the various versions in Spanish, some 22 of the many languages into which it has been translated—these and other points of interest were brought out. The Seminary also contributed a brief service of song and testimony in which all students participated.

We feel sure that if Baptists in the United States could have seen this Convention, they would have agreed with Dr. John McGuire, for 42 years a missionary in Burma, who commented on the favorable impression which the sessions made on him.

Of course, we are deeply conscious of shortcomings in our Baptist work in these 40 years since Puerto Rico has been opened to Protestant evangelization. Nevertheless the solid progress gives us confidence that we have not labored in vain.

A Correction

"Isle of Enchantment—Puerto Rico" is the name of a new stereopticon lecture on Puerto Rico (previously announced under another title) which is now available in the stereopticon depositories at New York, Philadelphia, Milwaukee, San Francisco, and Providence.

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Field Correspondents in Four Continents

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On the other hand, Federal Judge A. B. Maris of Philadelphia reversed a lower court decision in which two pupils had been expelled from school for refusal on religious grounds to salute the flag. The judge said,

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Who is right, Judge Hill of Long Island or Judge Maris of Philadelphia?

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This College Generation and the Meaning of Religion

MANY people have been fearful over the alleged loss of religious faith among college students. Are such fears justified?

Two recent surveys should be reassuring. Several months ago the Council of Church Boards of Education issued a report on the religious preferences of students in 1,340 American colleges. Of 828,071 students to whom inquiry was sent, 88% expressed a definite religious preference. Methodists topped the list with 156,422, Catholics came second with 122,786, Baptists came third with 99,219 (of whom 25,637 were Northern Baptists and 73,582 were Southern Baptists),

with Presbyterians fourth and Congregationalists fifth. Only 5% had no preference and 7% did not reply. One conclusion drawn from this survey is that "where college students are not interested in the church and in religious services, their lack of interest developed before they came to college." The other survey covered a typical cross section of American student life in that it was limited to freshmen at a university in the middle west. Out of 139 freshmen who answered a question on the meaning of religion, 117 defined it as "the eternal quest of man for a higher and more satisfying life." Only 17 regarded religion as belief in certain creeds. As to church membership, 54 were members, 55 were regular attendants and 32 were infrequent attendants. Only 10 said they never went to church.

Here is reason for hope in the religious potentialities of the present college generation. When 88% of students in 1,340 institutions have definite religious preferences, when 117 out of 139 freshmen think of religion in terms of a quest for a higher and more satisfying life, and when 99 out of 151 freshmen are either church members or regular church attendants, it would seem that religious conditions on the campus cannot be as deplorable as has too often been alleged.

In the larger survey no differentiation was made between denominational and private schools or between religious and secular or state institutions; nevertheless it is reasonable to assume that in religious emphasis and in the church preference of its students, denominational schools ranked first. All of which suggests that the Baptist colleges, which have been featured in recent issues of *MISSIONS* (see pages 362-366), can be recommended with confidence to parents of young people and to prospective students. They are worthy of far more denominational support than they have hitherto received.

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Concerning federal funds for church controlled schools, the editors protested emphatically:

It is absolutely essential to the perpetuity of our free institutions and the maintenance of the Bill of Rights that the separation between church and state be preserved as a basic tenet of our national life, both in theory and in practice. The bestowal of federal funds on church controlled schools would be a violation of the spirit of our federal Constitution.

One other comment deserves mention. All present appreciated anew that the problems confronting government, whether political, social, or economic, are basically moral and religious problems. All efforts for the betterment of mankind, the moral improvement of humanity, the spiritual uplift of people, the building of friendship between nation and nation and of brotherhood between race and race, are intimately linked with the world program of the church. A vast expansion in Christian missions would build friendship and would make naval expansion unnecessary. Conciliation in labor and industry remains well nigh impossible until both recognize the sacred-

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ness of personality, so basic in the teachings of Jesus. Civil liberties cannot be maintained apart from religious liberty. Economic nationalism and its menace of war emerges out of national selfishness. And so one might continue. Were the church more whole heartedly to do its task at home and abroad, most of the issues with which government is concerned would be more easily settled.

Editorial ♦ Comment

♦ Nature fashioned a remarkable personality in Emory W. Hunt, who died at Lewisburg, Pa., on May 20th. Rugged yet winsome, virile yet gentle, serious yet lovable, he was a man who was blessed with an amazingly large host of friends. As President of Denison University and later of Bucknell University, successful pastor of three large Baptist churches, General Secretary, and later President of the Foreign Mission Society, and twice President of the Northern Baptist Convention, he leaves behind him the record of an extraordinarily useful and influential denominational career. Although Northern Baptists honored him with high offices, he found life's highest satisfaction in being a sincere, humble follower of Jesus Christ. Hosts of college graduates, former parishioners, and a wide circle of friends will mourn his departure, will bless his memory, and will ever feel grateful that for part of the way in this journey that is called life, they were privileged to travel with Emory W. Hunt.

♦ World conventions of a religious character are becoming so numerous as to lose some of their news value. Last month the Roman Catholic Church held its International Eucharistic Congress in Budapest. Next month, July 6-11, 1938, comes the World Calvinistic Congress in Edinburgh. Following that the International Society of Christian Endeavor holds its 10th World Convention in Melbourne, Australia, August 2-8, 1938. At the opening session Dr. Daniel A. Poling, pastor of Grace Temple Baptist Church in Philadelphia, delivers the presidential address. In the interests of time saving, much of his long journey will be done by airplane. In the autumn nearly 500 foreign mission representatives, the majority from Asia, will travel to India for the World Missionary Conference (see page 340), at Madras, December 13-30, 1938. Next summer, July 22-28, 1939, the Baptist World Alliance holds its 6th World Congress in Atlanta, Georgia. And a few days later, July 26-August 2, the World Christian Youth Conference will meet in Switzerland. And in 1940 the World Lutheran Congress is sched-

uled for Philadelphia. Some people cynically minded may comment that such Christian gatherings are of negligible significance in today's chaotic world. On the other hand, it is more than probable that the spiritual influences released by these international and interracial Christian agencies constitute the sole unifying force left in our disintegrating world.

♦ Calling him "another martyr to China's freedom and Christian idealism," *The Living Church* (High Church Episcopal paper) pays a noble tribute to the late Herman C. Liu, Baptist President of Shanghai University, who was shot to death by gunmen in Shanghai, April 7th. (See *MISSIONS*, May 1938, page 286.) It quotes in full the threatening letter which Dr. Liu received last December, signed by a Japanese name, and refers to the "Japanese blacklist of 200 Chinese leaders," among whose names his was included. The tribute closes with the quotation from Dr. Liu's last letter to a friend in America, "I am trusting in God and following His will. When I think of our Lord on His cross, I am ready for anything."



THE GREAT DELUSION

Number 52

FIREWATER INSTEAD OF FIREWORKS

LAST year the 4th of July fell on Sunday. This year it comes on Monday. In both years Independence Day brought a three-day holiday week-end.

How times have changed! Older readers of *MISSIONS* will recall the newspaper warnings of other years cautioning the American people about the dangers to life and limb from the careless and unrestricted use of fireworks. Yet now on a single 4th of July more harm to health, more damage to life and limb on motor highways, is done through unrestricted consumption of liquor than occurred in a hundred fireworks celebrations of other years.

Do the newspapers warn us of that?

Last year, according to the Business Men's Research Foundation, as quoted in *The Christian Advocate*, a tremendous and almost incredible expansion occurred in pre-holiday liquor advertising. It was estimated that the liquor industry spent at least \$1,000,000 in display appeals to the people of the United States "to stock up" over the 4th of July week-end and "to show their independence" by an unlimited use of alcohol. In all probability this year's advertising will do likewise.

Thus firewater takes the place of fireworks as the national hazard of the 4th of July.



DAY BY DAY IN MILWAUKEE

The Milwaukee Convention, reported from day to day for the reader who wishes to know more in detail what was done and who did it

THURSDAY

The Mission of the Church

Edwin R. Brown

FRIDAY

The Information of the Church

Henry F. Widen

SATURDAY

The Fellowship of the Church

Eleanor Smith

SUNDAY

The Inspiration of the Church

John P. Davies

MONDAY

The Service of the Church

A. C. Hanna

TUESDAY

The Power of the Church

William B. Lipphard



Milwaukee's mammoth municipal auditorium as it looked at the Sunday morning worship service of the Northern Baptist Convention. Professor Gordon Poteat of Crozer Theological Seminary is preaching the Convention sermon

The Mission of the Church

Thursday, May 26th

Reported by EDWIN R. BROWN

IN THE same auditorium where the Northern Baptist Convention met 14 years ago, Baptists from the Atlantic to the Pacific, and from the Canadian border to the Mason and Dixon Line, assembled for the 31st annual session of the Convention.

Promptly at 8:30 o'clock President Earle V. Pierce opened the first session. Even at that early hour nearly 2,000 people had gathered in the vast hall, and had seated themselves by State delegations.

Following the presentation of three beautiful gavels to the President, Mr. E. J. Steinberg, Chairman of the Milwaukee Committee, gave a hearty address of welcome. Convention Vice-President E. J. Anderson, formerly of Linfield College, and now of Redlands University, responded and then introduced Dr. Pierce, who delivered the keynote and presidential address. Based on the Convention Text, John 20:21, "I send my Church," it was a characteristic,

strong, vigorous plea for a revival of the missionary spirit and passion of the church.

The basic tone of this text, said Dr. Pierce, is in the words: "As the Father sent me." The over tone is "even so send I you." So the fundamental work for His Church is that repentance and remission of sin should be preached in His name. It is for the church to make the gospel known in the world. We are to represent Christ in manifesting His character. Our expression is to be Christ-expression and not self-expression. The character question is the basis of all our social and moral problems. Since the war we have had a great moral recession, a lowering of ideals and standards, and nothing short of a great religious revival can save America. Gambling is reaching out octopus-like into every area of society, even into the church, with character-destroying effect. The Church must come clean of these things. And the Church is also sent to manifest the conviction of Christ. Against all the evils of society we need a reincarnation of conscience. And finally the Church is sent into a great struggle for the conquest of the world. Yet how little we are doing in comparison with what we

should be doing! More than 70 per cent of Northern Baptists contribute nothing for missions. This surely is not taking Christ's place in making the love of God known. The world is sick, and the church of Christ is sent in His stead to bring it healing and help. As He said: "even so send I you," so may we reply: "Even so, Lord, we will go."

At the close of this address, which was nearly an hour in length and yet was heard with absorbing attention, the Convention turned to business. Secretary M. A. Levy with accustomed clarity presented the report of the General Council. He referred to those who during the year had passed on to their eternal reward. All stood for a moment in silent tribute and Dr. Pierce offered prayer.

The report of the Council on Finance and Promotion was next presented. Attention was called to the work of President Pierce and the many deputation speakers who have labored so efficiently during the year, to the world tour of Dr. Bowler, the Judson Fellowship, and other features. Following this came the report of the Finance Committee recommending the adoption of the Unified Budget with a total of \$4,189,898 from all sources.

Then came an interesting interlude. A young man and a young woman as Adoniram Judson and Ann Hasseltine Judson were introduced. They invited the audience to visit them at the exhibit hall where they staged a daily demonstration of the Judson Fellowship. (See page 331.)

The session closed with a worship service led by Rev. C. F. Banning of Columbus, Ohio. "The church" said he, "rests upon the human and the divine like a great bridge; upon man's faith and devotion; upon God's power and love. The Church must preach a gospel that builds character and makes for righteousness. While we must Christianize the social order, we must not forget that the main business of the Church is to evangelize."

The afternoon session opened with Dr. Francis C. Stiffler's report of the Committee on Local Church Emphasis. This was followed by a symposium on Better Baptist Churches by five speakers each of whom had had marked success in some particular phase of the subject in his own church. Rev. Lewis Julianel of San Francisco outlined several methods for securing "Better Church attendance." Rev. J. W. Brougher, Jr., of Glendale, Cal., told how his church made "Better Church Members." Rev. Norman Cox, of Huntington, W. Va., who has a large and efficiently organized Sunday school, emphasized the requirements for "Better Bible Schools." Rev. Verner Olson of Minneapolis, Minn., discussed "Better Community Service," while Rev. Weldon M. Wilson, of

Tacoma, Wash., closed the symposium with an address on "Better Christian Stewards."

The evening program began with an organ recital and a stereopticon lecture by Rev. Stanley B. Hazzard of New York, on the task of the City Mission Society in our growing cities.

Dr. D. R. Sharpe then presented the report of the Committee on City Missions, and conducted a Panel Presentation on the theme of "The Christ of the Ages and the City of Today and Tomorrow." He introduced seven speakers each of whom in turn discussed a topic related to the general theme.

Dr. W. Earle Smith of San Francisco, Cal., called attention to the destructive forces present in American cities, the waste of human values and the destruction in spiritual values. Christ is the only solution to prevent this waste and destruction.

Dr. A. M. McDonald of Chicago pointed out the great reservoirs of power in cities, in 93 of which dwells more than half the population of the United States, presenting a great evangelistic opportunity.

Secretary J. W. Thomas of the Home Mission Society described the city as the storm center of Christianity, because here is the battlefield of the modern constructive and destructive forces. The city is the center of temptation, resulting in the disintegration of character.

Dr. Charles H. Sears of New York followed with an account of the struggle of the City Mission Societies to redeem the average city dweller. More than 400,000 employable young people in New York cannot find work. They are neglected by the churches.

Rev. L. W. Bumpus of Pittsburgh, Pa., portrayed the terrible shadows of loneliness in our great cities, the loneliness of a wandering child hidden from the face of the Father.

Dr. W. Erdman Smith of Chicago, Ill., pointed out the dangers if we fail to win the citadels of sin, and change them into centers of righteousness.

Dr. Ralph Mayberry of Los Angeles, Cal., told of the white harvests ready for the reapers in the cities. The church must spend herself to save the city and bring the millions to a knowledge of Christ.

Following the report of the Committee on State Conventions by Dr. A. LeGrand of Wisconsin, a masterly address was given by Dr. Roy E. Williamson, new Executive Secretary of the New York State Convention, on "Who is the State Convention?" in which he presented most impressively the enormous volume of activities of the State Convention and the responsibilities and work of its representatives. He concluded by calling for an Interpreter to come and interpret the work of the State Conventions.

As he spoke, the curtains parted and a young

woman elegantly robed as the Spirit of the State Conventions came forward amid changing lights and other scenic effects. To a nameless and little interested church member she gave a marvellous vision of the 36 State Conventions, composed of 400 local associations, with 1,700 home mission projects, 794 missionary pastors in English speaking churches, 287 pastors in foreign speaking groups, 36 Baptist Women's State Wide organizations, 36 of State Ministerial Associations, the W.W.G. and many other activities. This vision aroused the little interested church member to pledge a new loyalty and support to the work of the Baptist State Conventions. The dramatization closed with a great company of State Convention representatives, who had appeared on the platform in large groups as they were summoned, marching off with lighted candles to return to their respective States and carry to every nook and corner the blessed light of the gospel of Him who said: "I am the Light of the world."

The first day closed with a solemn benediction.



The Information of the Church

Friday, May 27th

Reported by HENRY F. WIDEN

THERE surely was an abundance in this year's "speech making" quantity program. The second day started early, at 8.15 o'clock, with a mission study class on "India," led by Secretary Dana M. Albaugh. The industrial, agricultural, social and religious conditions of India were extensively described. In many areas primitive methods are still in vogue, such as wooden hooked sticks instead of steel plows or a sewing man sitting in the market place holding a bit of cloth between his toes and using a simple needle instead of the electric sewing machine. Social standards are still primitively low, while religiously the masses grope about in the darkness of superstition. To Christianity comes anew the arresting challenge to bring the Light of the World.

When the Convention session opened, Dr. Charles Durden of Omaha, Neb., added a fourth to the already interesting collection of gavels received by President Pierce. This gavel was made from walnut from the first house erected west of the Missouri River in Nebraska.

After the formal reports by the General Council and the Convention Finance Committee, Foreign Secretary J. W. Decker presented a memorial resolution that paid tribute to the recently assassinated President Herman C. Liu of Shanghai University. This was unanimously passed.

The program provided the next hour and a half for the report of the Council on Christian Education which for four long years had been wrestling with the problem of unifying the religious and missionary education activities of the denomination. A permanent Council on Christian Education was proposed, representing the Publication Society, the Board of Education, the Baptist Young People's Union, national missionary societies and the General Council, to unify the curriculum, the approach to the churches, and all related activities in a Christian educational program. To the surprise of everybody, nobody wanted to debate this, and it was unanimously adopted.

(NOTE.—On Saturday morning an effort was made to have this report reconsidered on the ground that delegates had not been sufficiently informed in advance concerning all its implications. For 15 minutes the debate was quite spirited and the resolution to reconsider was voted down. See page 351.—Ed.)

Much ahead of schedule, the President called on Dr. Francis C. Stifter of the American Bible Society to fill in the time. He gave a most illuminating address on the development, growth and progress of printing and distributing Bibles among the nations and peoples of the earth. The Bible has been translated into 1,008 languages and dialects. He appealed for a larger and more sympathetic practical support.

The forenoon session also provided for a recognition of the tercentenaries of the two oldest Baptist churches in America. In an introductory statement from the American Baptist Historical Society, Rev. A. H. Haslem pointed out that this department of our denominational activities contains the largest Baptist documentary and historical collection in the world. Dr. A. W. Cleaves, pastor of the historic First Baptist Church of Providence, R. I., spoke felicitously on the spirit of youthful audacity of this our oldest Baptist church which had been founded by Roger Williams. Rev. Wilbur Nelson, pastor of the other oldest Baptist church, the First Baptist John Clarke Memorial Church, of Newport, R. I., graciously and informingly narrated the genesis and growth of this famous "meeting house," whose founder was the erudite physician-theologian-missionary-statesman-diplomat, Rev. John Clarke. Appropriately and enthusiastically the Convention joined in singing "Faith of Our Fathers."

A fraternal message was read by Secretary M. A. Levy from Dr. L. R. Scarborough, new President of Southern Baptist Convention. Rev. J. M. Dawson, fraternal delegate from the Southern Convention, spoke in behalf of the 4,500,000 Baptists of the South. Greetings were also received from the General Bap-

tists of America and the Disciples of Christ in America, while Dr. J. H. Rushbrooke brought greetings from the Baptist Union of Great Britain.

A quartette of Wisconsin pastors sang "He Died of a Broken Heart for Thee," as an introduction to worship services. Dr. W. B. Riley of Minneapolis, Minn., preached the "worship" sermon, from I Cor. 15:58, in which he emphasized Paul's plea for Christian fellowship, steadfastness in service and immutability in the great doctrines of Christianity.

The afternoon session was built around the theme, "Better Informed Baptists." As a new experiment in interpreting the annual report of the Board of Education, Secretary F. W. Padelford, by means of well-chosen stereopticon slides, gave a forceful presentation, and vividly reviewed the year's work of his Board which he has so ably served for 25 years. Two remarkable addresses on education followed. The educational opportunity and responsibility of the Church for education was persuasively argued by President Paul L. Thompson of Shurtleff College. He called for consistent rethinking of our educational philosophy and vigorously urged the "Claims of the Christian College Upon the Interest and Support of the Church." The second address was by Dr. Howard Thurman, Dean of Howard University (Negro), of Washington, D. C., on the theme, "The Evaluation of Our Christian Testimony in Negro Education." Tracing the economic and psychological trends and developments of the American Negro, Dean Thurman impressively pictured the transforming power of the religion of Jesus in social elevation and religious character uplift—a "great moral adventure" in racial redemption. This is the contribution of the Christian church to Negro education.

For the first time in its history the Convention assigned adequate program time for a consideration of the denominational press. In introducing this, President Pierce declared that as a denomination, Baptists were becoming religious illiterates. In an eloquent address Dr. F. H. Farrington of Chicago, Ill., set forth "The Religious Press and the Church." He deplored the ominous decline both in number of papers and in circulation which the denominational press of all churches had experienced in recent years. Editor W. B. Lippard of *MISSIONS* emphasized the contribution that *MISSIONS* is making to world understanding, Baptist progress, personal inspiration, and to the sustaining of Christian convictions in a time of confusion and disillusionment. Editor J. W. Bradbury of *The Watchman-Examiner* spoke on the contribution to Christianity that has been and still is being made by the denominational press in moulding intelligent religious knowledge, Baptist cohesive

faith, and the enlargement of denominational fellowship. "Other Baptist Papers" were represented by Rev. Mike C. Elliott of Chicago, Ill., who reminded the Convention that the Baptists alone of the major sized denominations do not have an official news bureau nor an officially sponsored weekly periodical.

The evening session was announced as "Home Mission Night." As its prelude, an interesting moving picture film featured Bacone College and its service in furnishing higher education under Christian auspices for young American Indians. Another phase of Home Mission work, the rural church, was featured in the award, made annually since 1932, of the Rosa A. Hall Honor Certificate to Rev. C. R. McBride of Honey Creek, Wis., and to Rev. Floyd McDermott of Hannibal, N. Y., for "outstanding service in rural fields." Several home missionary pastors were introduced, all of whom responded briefly with ringing testimonies of the value of their respective kingdom tasks. Rev. A. Franklin Fisher of Detroit, Mich., speaking on "Negro Leaders in Northern Cities," described how 3,000,000 Negroes were scattered in cities of the North seeking economic and social advancement, as well as a new freedom in which they might express the religious aspirations of their race. What will Baptists do to meet their deepest needs of spiritual leadership? Against the background of his stirring plea the choir of the Calvary (Negro) Baptist church, Milwaukee, sang with all the fervor of the Negro heart, "I am Singing in My Soul."

The Milwaukee Christian Center then staged a demonstrative sketch, "Human Life in the Christian Center," by a group of boys, girls, and adults, setting forth the ministry of this fine missionary service. Rev. Edward Catlos of Chicago supplemented that with an exceedingly informing address on "Achievements in Christian Centers."

Baptists have long known that the Woman's Home Mission Society maintains a Missionary Training School in Chicago. Few of them were aware of the personal charm and the singing ability of its student personnel. Both charm and singing were superbly demonstrated when 50 students in robes of black and white marched down the long aisle to the stage and sang and later participated in the final pageant of the evening.

"Asiatics in the United States" was the intriguing topic discussed by Rev. Charles R. Shepherd, missionary for 15 years among Chinese in San Francisco.

A happily conceived and nobly expressed address by Miss Alice Brimson of New York, was her inaugural as new Secretary of the Woman's Society. In graphic word pictures she depicted the fine missionary achievements of the Society.

The session closed with a pageant in dedication of the gifts of the 60th anniversary of the Woman's Home Mission Society. Mrs. Sheldon, as the interpreter, explained its purpose. On the stage was a gigantic 12-foot candle around which were grouped 38 C.W.C. children, 38 W.W.G. girls, and back of them 38 women, each representing a State participating in the 60th birthday celebration of the past year. Miss Garnett Kager, as the Spirit of Home Missions, led in a litany during which in turn two children, two Guild girls and finally two women came to the base of the candle bringing offerings from their respective groups. As these gifts were presented the light of the great candle and the lighting of the stage increased to show the growing candle-power of missionary giving. Then the Training School Glee Club singing "Forward Through the Ages" from the rear of the auditorium led the march of a long procession of missionaries and people from the mission stations. When all were massed on the stage, the entire company—women, Guild girls, Crusaders, and missionaries—raised their candles. All joined in singing "Holy, Holy, Holy" as the curtains closed on a scene of color and uplifted candles glowing against the dark background of the stage.



The Fellowship of the Church

Saturday, May 28th

Reported by ELEANOR SMITH

THE third day was greeted with an unusually large attendance. After the opening prayer by Rev. Gustave Anderson of Danville, Iowa, the report of the Ministers Council was presented by its retiring President, Dr. R. J. Shell of Chicago, Ill. He likened the Council to a new baby, nursed along by devoted parents, nurses and physicians, until it had reached the half-grown stage of development. Nearly half of the 4,800 active pastors in the Northern Baptist Convention are now members. New President is Dr. C. W. Atwater of Indianapolis, Ind.

In characteristic vigorous style Rev. Luther Wesley Smith of Syracuse, N. Y., presented the report of the Committee on Youth Movement Continuation. He reviewed the work of the committee for the past year and spoke in particular of the four-day seminar held in Chicago.

A proposal submitted by Dr. J. W. Brougher, Sr., to reconsider the unification of missionary education, Christian education and young people's work, precipitated a lively debate. Dr. Brougher moved that the operation of the plan be deferred one year to permit the fullest possible study of all that

is involved. However, the Convention seemed satisfied and the proposal to reconsider was lost.

Convention Vice-President E. J. Anderson then introduced Professor Kenneth Scott Latourette of the Yale University Divinity School, the Northern Baptist delegate to the Conference on the World Council of Churches, held in Utrecht, Holland, in May, from which he had just returned. He delivered a most inspiring and informing address on the purposes of the Council and the constitution drafted at the meeting in Holland. The Council declares itself to be "a fellowship of churches which accept the Lord Jesus Christ as God and Saviour." Six major aims of the Council are: to facilitate common action by the churches; to promote coöperation and study; to promote the growth of ecumenical consciousness in the members of all churches; to call regional world conferences on special subjects as occasion may require; to provide an opportunity for united action in matters of common interest; to take action on behalf of the churches. The World Council shall not legislate for the churches. It is to be their servant. An assembly of 450 members will meet once in five years. A central committee of 90 members will meet once a year. Prof. Latourette then raised the important question: Shall the Northern Baptist Convention join the World Council? In answer to that Dr. H. W. Virgin of Chicago proposed that the Convention Committee on Relations with other Religious Bodies explore the constitution and that its recommendations be presented to the Convention at the next annual meeting. This was unanimously approved.

Dr. James H. Rushbrooke of London, England, General Secretary of the Baptist World Alliance, whose lovable personality has won for him hosts of friends in every continent, addressed the Convention on "Baptists as Defenders of Religious Freedom." In masterly fashion he described the growing pressure against religious liberty in Spain, Germany, Russia, Italy and Rumania. Except in Soviet Russia, there is no state in which restrictions have been so numerous and denial of freedom so prevalent as in Rumania. He spoke of his recent interview with King Carol of Rumania, in which the King gave assurance that everything possible would be done to help restore religious liberty in Rumania. He furthermore promised to remove the grievances which Rumanian Baptists have endured. Instructions have been issued to permit the opening of Baptist churches that have been closed and henceforth to leave them undisturbed.

The session closed with a worship service led by Dr. J. C. Massee, his address being an eloquent exposition of the Sermon on the Mount.

Saturday afternoon was reserved for sightseeing, and recreation, and the evening for banquets. At the men's banquet, in charge of R. C. Hassrick, brief addresses were made by A. J. Hudson of Cleveland, Ohio, I. W. Schmidt of Chicago, Ill., and Dr. F. W. Meyer, medical missionary at Capiz, Philippine Islands. The main address by Headmaster C. C. Tillinghast of the Horace Mann School of New York had as its theme "Our Heritage." He deplored the custom of "joining churches as readily as one joins a golf club and then paying dues half as frequently." He warned the 500 men present not only against the "foes of the church on the outside which can be combated easily," but also against the "termites that bore from within. If we fail to pay more attention to the inner life of the church, it is likely to collapse."

The women's banquet heard Mrs. Andrew MacLeish assign the underlying cause of all the unrest, insecurity, threats upon democracy and religion today as "a lack of true brotherhood as found in Christianity." Mrs. Jean Beaven Abernethy, second speaker, assailed the efforts of the fascist states to substitute nationalism for religion and to limit or restrict women's place in the world merely to produce children to enhance the state. Christianity alone can answer the puzzled modern young woman who wants to know what to do with her life.

Another overflow crowd at the young people's banquet heard Rev. Ralph Walker of Los Angeles, Cal., urge youth to strive for selflessness and to identify itself with some absorbing spiritual cause.

The Inspiration of the Church

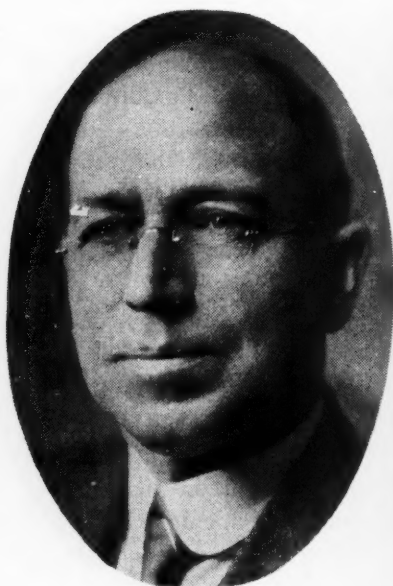
Sunday, May 29th

Reported by J. P. DAVIES

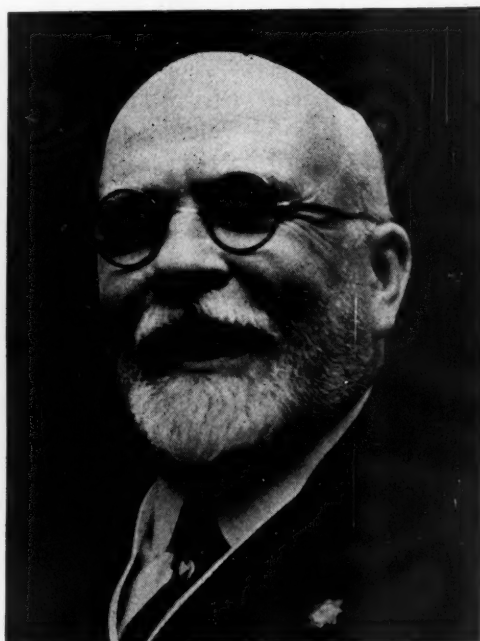
THE fog lifted Sunday morning in time to accommodate the early risers who gathered for an eight o'clock service of worship in beautiful Juneau Park on the lake front. They were addressed by Dr. J. H. Rushbrooke. At nine o'clock Bible classes for men and women were held. Mrs. E. J. Anderson showed the women how the International lesson, a temperance lesson, could be adapted to the particular needs of the occasion. Judge E. J. Millington, told the men how strong men are summoned to contend for a social order that rests on the sovereignty of God, the sacredness of personality, and the primacy of righteousness.

The great auditorium was well filled for the Convention worship service, with sermon by Prof. Gordon Poteat, formerly of the University of Shanghai, now of Crozer Theological Seminary.

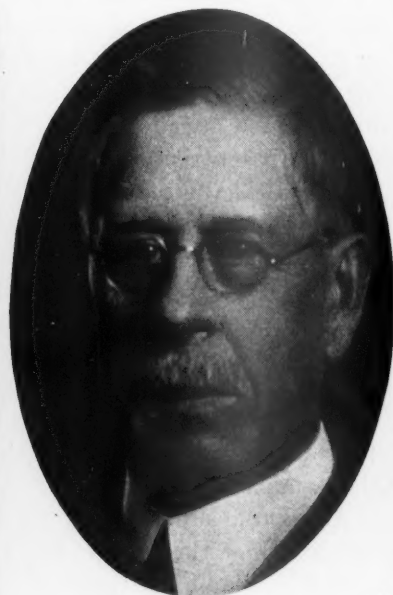
Based on the fifth chapter of Revelation, his sermon was designed to clarify our vision and fortify our hearts in the conflict between the worship of the true God and the demand that we pay allegiance to false gods. It is today in the totalitarian states that men are called upon to give their complete loyalty to nation or class or color, just as in the early Christian centuries men had to choose between the worship of a cruel Caesar and the worship of God.



*Herbert B. Clark.
He was President
at Philadelphia*



*James H. Rushbrooke, Ambassador of
Baptist world brotherhood and good will*



*Earle V. Pierce.
He was President
at Milwaukee*

Is it then an idle dream, he continued, when we talk of crowning Christ as King? Nay, for on our side are the inexorable laws of God written in the constitution of the world and in the nature of man. Eventually those who defy the laws of God dash themselves to pieces. Violence overreaches itself.

In the face of the demands of the false gods, he concluded, what must we Christians do? We must close up our ranks recognizing as our compatriots all who give the password, "Jesus is Lord." We must give wholehearted devotion to Him, making His kingdom our major interest. The devotion of the Japanese people to their emperor is more wholehearted than the devotion of the American Christians to Christ. We must share more fully with those engaged in sacrificial service.

At the close of this stirring and eloquent sermon the choir sang, "Worthy is the Lamb," from Handel's *The Messiah*. It was a large united choir, composed of groups from the Missionary Training School, Wayland Academy, and several churches.

Sunday afternoon brought a great missionary session. On the spacious stage sat scores of missionaries and new appointees of all the missionary societies. Miss Goldie Nicholson of Japan was the first speaker. She spoke on "Christ Moves on in Japan." She assured us that Japanese parents, although impoverished and bereaved, still send their children to Christian schools. Although the Christian movement is not strong enough to check the military movement, still there are Christian soldiers, under conscription, trying to serve the Lord. Japan needs Christ more than ever today.

As a program buffer between Japan and China, Rev. R. I. Wilson spoke on the situation in America. He urged a higher conception of Christ's church. It is not merely a place for good fellowship but its function is to give the world an experience of God.

Dr. Earl B. Cressy, recently arrived from China, pictured the present situation there. It was surprising to learn that evangelistic bands are allowed to preach the gospel among communist soldiers. They should really be called ex-communists because they have largely given up their Marxist ideology and have substituted anti-Nipponism and patriotism. Another encouraging sign is found in the announcement made by Madame Chiang to a gathering of missionaries in Hankow that the government has decided to allow religious courses again within the curriculum of mission schools. (See page 329.)

Secretary J. W. Decker followed, discussing the conflict between China and Japan, a subject on which he is very well informed. No nation is morally prepared to intervene in this conflict with military

force. This war is demonstrating the sacrificial devotion of our missionaries and their Chinese colleagues. New avenues of service have opened up in these critical times. In remote West China opportunities for witnessing are multiplied. In South China some Christians fled from the cities and, like the early Christians, "went everywhere preaching the word." Japanese Christians are under the pitiless spotlight of public opinion. The government expects them to declare that this is a war of self-defense which will ultimately benefit China.

Then followed that annual impressive and inspiring program feature, the presentation of this year's new appointees of our various national organizations. They were introduced in groups, their parents and pastors standing with them. Several were called upon for brief statements of their missionary call and purpose. The audience was most appreciative of this offering of young lives. This impressive service was brought to a close with a solemn prayer of dedication by Rev. Charles Durden of Omaha.

The evening session was another highly inspiring missionary session. Secretary R. L. Howard gave an exceedingly informing address on India. He described conditions in that land based on his long tour last year. He made five points: (1) India stands for peace. The deadlock between the Indian Congress Party and the British government is broken. We may expect freedom to worship God. (2) Indian politicians are talking in Christian terms. Gandhi speaks of the outcastes as the offspring of God. (3) Caste people and the outcastes are being brought together. The latter in some localities now have access to the temples. (4) Indian Christians, although the poorest of the poor, give and give generously. (5) Their Christianity is contagious.

Miss Alice Veeraswamy and Miss Vashapogu Gulbhanu, both of South India, dressed in their native costume, spoke of their personal experiences, and made the whole missionary enterprise seem more real and intimate. For here were real products of Christian missions.

The closing address was by Rev. Frank B. Fagerburg of Los Angeles. Although handicapped by the lateness of the hour, Dr. Fagerburg held the attention of the great audience through to the end. Drawing on his observations and experiences during a visit to the Far East, his address was a reply to those who regard missions as a failure. The missionary cause has succeeded far beyond the hopes of the pioneers. Communist Russia, he said, believes in the text, "The field is the world." So does the American business man. How much more should the church of Christ!

The Service of the Church

Monday, May 30th

Reported by A. C. HANNA

THE early morning mission study class having had two sessions on "India," the remaining two had as their topic "The Church and the City," under the leadership of Secretary J. W. Thomas. His discussion of the subject was marked by earnestness, vigor of utterance, and heart-stirring emphasis. "Unless we can win the city for Jesus Christ," he said, "then we have lost America."

Promptly at 9:15, the Convention was called to order by President Pierce. There was a very sparse attendance. Already delegates and visitors had begun drifting homeward, or were perhaps outdoors, observing the Memorial Day holiday.

After prayer by Dr. Gordon Baker of New York City, Chairman Hugh Burr, of the Committee on Resolutions, presented its report. He called especial attention to the introductory paragraph, which he said begins the Report on the high plane of a church covenant, as follows: "Having been led as we believe by the Spirit of God to come together in this city of Milwaukee for counsel and conference and to seek the will of Almighty God in all matters pertaining to our common responsibilities." Printed copies of the resolutions had been distributed, and the various sections were, for the most part, adopted in routine fashion, with only minor amendments. Dr. Gordon Baker injected an interesting feature by reminding us of the repeated admonitions by the Editor of *MISSIONS* that resolutions should be vital, truly representative of the thought of the denomination, and that they should be made effective.

There was so little debate over the resolutions, that the Convention got ahead of its schedule. So the annual elections of officers and board members were started much ahead of time. This resulted in great confusion, when it came to the vote for Convention President. Dr. Gordon Palmer was nominated from the floor as alternate candidate. Since all other nominations by the Nominating Committee had been passed *viva voce*, this exception necessitated use of the printed ballots, and repeated warnings from the President that only registered delegates wearing badges, could vote. Mr. A. J. Hudson was elected President by a large majority.

Soon after, Dr. Gordon Palmer, entering the auditorium, asked permission to speak, and explained that the nomination of himself had been made entirely without his knowledge while he was absent from the auditorium. With sincerity and an em-

phasis that swept the audience, he affirmed his loyalty to the incoming President.

After this excitement, the Convention settled down to hear a stirring address upon the work of Christian Hospitals, by Secretary Newton B. Davis, of the Methodist Board of Homes and Hospitals.

In the closing devotional address Dr. Charles R. Heimsath spoke on our having the mind of Christ. We must, he said, not only believe in Christ, but also believe with Christ. To be born again, a man must be changed not only in heart but in mind—in his thinking.

The afternoon was marked by a still decreasing audience. The first part of the session was devoted to reports by the workers of the Publication Society. Rev. Howard Parry, of the Chapel Car "Immanuel," described vividly the work of a chapel-car missionary with its great opportunities. He reminded us that there are 8,000 villages or communities in the United States which have no church of any kind, not even a Sunday school. Editor Stanley Gillett, of Young People's Publications, declared the printing press to be the most important machine in the world. He spoke of the vast, incalculable amount of reading-matter poured forth by the printing presses of the country, but reminded us that there was all the more need for what is issued by the Publication Society. He gave many informing and interesting facts and statistics as to the great work carried on, especially with regard to the publication of Sunday-school helps, and also good juvenile literature.

Miss Pearl Rosser, Director of Children's Work, gave us, in her usual fascinating manner, a description of the work of her department, the training of leaders. What is the difference, she asked, between Christian education and evangelism? There is none. The former is a method of evangelism.

The remainder of the afternoon was assigned to the Ministers' and Missionaries' Benefit Board, which crammed an hour with information. Perhaps the most vital suggestion was one to the effect that every church once each year should give to the Board an offering made in connection with the Lord's Supper. After the presentation of the regular report by Secretary P. C. Wright, there was an interesting "Tri-Part Inquiry," patterned after a radio interview, carried on by a layman, Col. Oliver J. Troster, a pastor, Rev. Frank M. Swaffield, and a Secretary of the M. & M. Board, Rev. M. Forest Ashbrook. This unique discussion brought out such facts as that both government and business are promoting pension systems as never before, and further, that the benefits from the M. & M. pension are much greater than from any insurance company.

The session closed with an address, "The Conservation of the Ministry," by Dr. Thomas A. Stafford, Treasurer of the Methodist Board of Pensions and Relief. Waste, he pointed out, is a sin, particularly when it is waste of personality. And that is just the phrase to use, he said, when ministers are left to worry lest old age should leave them and their dependents in poverty and even severe hardship.

At the evening session, after a moving picture film by Dr. Harry S. Myers, entitled "What Dr. Bowler Saw," came the address of the evening, by Dr. W. H. Bowler himself, upon his recent visit to the mission fields. It was a masterly address, delivered with great power to an audience that listened with profound attention for over an hour. Striking incident, fascinating anecdote, thrilling description, with the deeper note of earnest spiritual feeling, characterized it throughout. Dr. Bowler showed us vividly the "inconceivable poverty, the dirt, the ignorance, the disease beyond description," of countries to which the missionaries go. But he showed us still more impressively what Baptist missions are accomplishing against these dreadful conditions and in triumphing over the forces of sin.

Then came what was perhaps the most thrilling program feature of the Convention. A pageant, entitled "The Door is Open," staged by Milwaukee Baptists under the direction of Mrs. Maurice A. Levy, was a portrayal of what the cause of Christ has cost in suffering and sacrifice. A detailed evaluation of this dramatization would fail utterly to indicate its power and effect. If any were present who had expected a mediocre performance, they were swept off their feet by the power and success of the performance. Whether it was the early struggles for religious liberty in America, or the sufferings of Adoniram and Ann Judson in Burma, the great gathering saw vividly portrayed something of what heroes and heroines of the past have dared and done for Jesus Christ.



The Power of the Church

Tuesday, May 31st

Reported by WILLIAM B. LIPPARD

IT SEEMED as if nearly everybody had gone home, for less than 50 people gathered for the mission study class at 8:15 A.M. led by Secretary J. W. Thomas. But the 50 were amply rewarded by his illuminating survey of "The Church and the City." When the Convention opened an hour later the

crowd (?) had grown to 143 by actual count! Undaunted and undiscouraged by this sparse attendance, President Pierce called on Rev. C. G. Hansen of Wisconsin to offer prayer and then introduced the annual parade of committee reports. In the absence of chairmen, Secretary Levy served as convenient spokesman for half a dozen committees, on Denominational Calendar, Exemption from Military Service for Conscientious Objectors, American Home, Race Relations, Public Relations, and Hospitals.

Four other committees had spokesmen present. Dr. H. C. Gleiss of the Committee on Baptists Using Foreign Languages spoke enthusiastically of the 100th anniversary celebration in Cleveland, Ohio, September 8th-11th of this year to commemorate a century of missionary effort among the foreign-speaking Americans that began with the Germans and later with the Swedes. Secretary C. M. Gallup reviewed the efforts to coordinate Baptist historical societies and libraries. Mr. Lewis Milam of Charleston, W. Va., outlined the work of the National Council of Baptist Men in missionary education, personal evangelism, and church advance. He cited in particular the successful men's retreats, that at Detroit having brought together 1,000 men to hear Dr. Pierce. Earnestly Dr. G. Pitt Beers discussed the report of the Council on World Evangelization which operates without budget, office, or staff, but tries nevertheless to stimulate the world evangelistic program of the denomination and to urge Baptists to recognize the sense of need in today's world, the sense of God, and the sense of their own mission.

That Northern Baptists are developing an ecumenical spirit was evidenced in Mrs. O. R. Judd's report of Baptist Delegates to the Federal Council, and in Dr. H. V. Virgin's Report of the Committee on Relations with Other Religious Bodies. In his absence the report was presented by Dr. C. W. Atwater, another member of the Committee. The report deplored "the weakness in the divided voices of Christendom" and the "evils that may have resulted from the divisions which exist." It reprinted in full the Affirmation of Unity adopted at the World Conference on Faith and Order at Edinburgh last August. (See MISSIONS, November, 1937, page 538.)

Following several routine recommendations from the General Council, greetings from Nicaragua presented by Rev. Samuel E. Oregon of Los Angeles, authorization of messages of sympathy to Dr. George W. Truett in the hospital, and to the surviving family of Dr. Emory W. Hunt, the session closed with a worship service by Rev. J. W. McCrossen. Based on "The Cross in Modern Life," the youthful New Jersey pastor emphasized that the cross is the most

important mark of true discipleship, must be the one ideal of our praying, and must be the standard of all Christian action. Here is the power of the Church.

The crowd was slightly larger in the afternoon, possibly exceeding 400 by the time the session was well under way. The entire session was devoted to evangelism. Following the opening prayer by President S. C. Ross of Wayland Academy, Dr. W. E. Woodbury, Secretary of Evangelism, gave a heart searching, eloquent address on "Problems and Progress in Evangelism." As to the problems of which there are three as uniformly admitted to him by pastors, namely, the godlessness of this age, the worldly living of Christians, and the scarcity of workers for effective personal work, he suggested prayer as the only remedy, for it was the method of Jesus in dealing with the problems of his time. As to progress, Dr. Woodbury said that Baptists had gone backward during the past 10 years, with 60,000 baptisms 10 years ago and only 40,000 last year, but that now there were bright signs of a change in trend.

The next hour proved to be one of the most inspiring on the entire program. It is a colossal pity that only 400 instead of 4,000 delegates were there to feel its stimulus. In 10-minute speeches for each, five pastors and one professor discussed various phases of evangelism as experienced in their own ministries. Rev. H. S. Wold of Witten, S. D., described the difficulties in rural evangelism on a rural field where paganism flourishes just as in the cities. Rev. Harold Abbot of Everett, Mass., showed persuasively how all of us can be personal evangelists. Longer pastorates were urged by Rev. H. C. Mathews of Fresno, Cal., as essential to successful pastoral evangelism. Rev. John Bunyan Smith of San Diego, Cal., discussed mass evangelism, declaring that Christianity began in an experience of mass evangelism on Pentecost. Prof. B. T. Livingston of Eastern Theological Seminary, Philadelphia, Pa., offered valuable suggestions for training in evangelism. Rev. C. W. Atwater of Indianapolis, Ind., summarized the dynamic of evangelism by saying that "It depends not upon the might and power of man, or the uniqueness or perfection of plans and methods, but upon obedience to the control of God's Spirit." After a brief open forum the session closed with an address by Dr. Jesse M. Bader, Federal Council Secretary of Evangelism.

The evening session began with a moving picture film by Dr. Harry S. Myers which featured "Touching the Untouchables" of India. After some final business including the introduction of the Milwaukee Committee of Arrangements who received an enthusiastic vote of appreciation, President Pierce happily

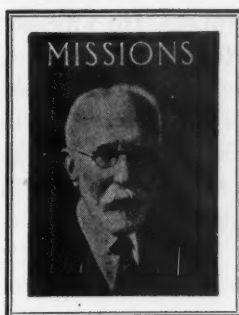
introduced his successor in office, A. J. Hudson of Cleveland, who responded briefly.

Three addresses were scheduled. Although the audience was small, it was nevertheless a representative crowd that comfortably filled the front of the vast auditorium and also the front rows of the mezzanine and balcony. They had come because of interest in ecumenical Christianity, for the three addresses related respectively to the three world conferences held last summer in Great Britain, the World Conference on Religion in London, the World Conference on Church and State in Oxford, and the World Conference on Faith and Order in Edinburgh. The first was discussed by Rev. Samuel M. Ortegón of Los Angeles, a Mexican Baptist pastor.

The Oxford Conference (which was covered in detail in *MISSIONS* last September and October) was reviewed in comprehensive yet brief fashion by Dr. E. A. Fridell, who suggested that every Baptist church: (1) study the Oxford reports; (2) extend the areas of understanding in their communities; and (3) enlist in the world advance of the churches. Baptists may do one of three things, he concluded: (1) We may insist that we alone have the truth and refuse coöperation with others who take the name of Christ. (2) We may seek to resist and suppress all who differ from us. (3) We may move with courage to share our truth and the truth of others.

It was fitting that the larger aspects of Christian unity should be the conclusion of the Convention. To Dr. Charles L. Seasholes was assigned the task of interpreting the Edinburgh Conference on Faith and Order. It was also reported in *MISSIONS* last fall. (See November issue, pages 530-537.) After telling in detail the story of the conference, he urged Baptist coöperation in the movement toward unity, yet with certain safeguards. Baptists have always insisted upon freedom from creedal or ecclesiastical conformity in their own fellowship. We would be foolish indeed to strain the denominational gnat only to swallow the ecumenical camel. But the place to count for something in this movement is on the inside. In conclusion he asked, "Was the Edinburgh Conference only a wave of spiritual enthusiasm that is now receding?" His reply was decidedly negative. Its wave was part of a tide of yearning in the hearts of Christians everywhere for a deeper unity with one another in Christ, a tide against which no sectarian King Canutes can set their wills. "The wave may be defeated, but the tide is sure to win."

After an announcement that registration had recorded 1,859 delegates and 1,482 visitors, a total of 3,341, and after a closing prayer by the President the Convention adjourned.



The Editor Emeritus says:

College Students and World Peace

COLLEGE students ought to take a strong stand for peace, since if war comes, it inevitably lays its heaviest toll upon them. That the

students have become aware of this and are insisting on being considered is one of the encouraging signs of the times.

Since I am now living in Providence and within a stone's throw of Brown University campus, I have noted with particular interest in this connection the Peace Survey recently conducted for the United Student Peace Committee, by *The Daily Herald*, student paper of Brown University. In this poll more than 36,800 students participated, representing 26 states and more than 100 colleges. The answers to the questions, which covered a number of sub-issues, were significant as showing discriminating and thoughtful consideration. One familiar with the Brown traditions and spirit would expect a live interest on the Brown campus in public affairs and issues of liberty and democracy.

Five questions were submitted. The first covered boycott, withdrawal from China, the neutrality act, and collective security through joint action by Great Britain, France and the United States. The vote gave two to one for American withdrawal from China and neutrality, 29% for Japanese boycott.

The second question, on the R.O.T.C. brought a decisive total of 60% for optional drill, as against 17.4% for compulsory and 19.5% for abolition—a pretty strong showing in opposition. Indeed, entire abolition was favored over the establishment of compulsory drill.

The third question occasioned a surprise in its vote of 26.3% for a Revised League of Nations, with the United States as a leading member. This was evidently regarded as the best peace security. It was accompanied by a vote of 42% for neutrality, and 28.4% for economic and 20.08% for military sanctions; while 17.9% voted for isolation. In his interpretation of the vote the secretary of the Student Committee says:

"The largest vote cast for any subquestion was that on fighting in defense of continental America should it be invaded. On the other hand the Survey presents a mandate from students to participate in no foreign war; with a small percentage (11.7) expressing willingness to defend American 'rights abroad,' an equally small percentage

ready to fight in any war; and 12.9% taking the Oxford pledge to fight in no war."

As seen by those who have had charge of it on the Brown campus, the survey indicates most clearly that students are well divided in their peace platforms, with minds of their own; that they are still definitely interested in the idea of world coöperation through a League of Nations toward securing peace and achieving disarmament; that they still reflect the ideas that kept the United States out of the League in 1920—refusal to apply sanctions to guarantee the peace; that they are not very emphatic in supporting a Japanese boycott, contrary to exaggerated reports; and that they are emphatic in supporting *no foreign war*. The vote for progressive disarmament was a little over 40%.

Now, I do not for a moment suppose that a student poll like this will suffice to prevent war, in case we should have a President without honor who will pledge peace and deliberately break his word, or a subservient Secretary of State, in whose grip the people, including students, might be the helpless victims. But I do think, all the same, that it is not only desirable but important for our students and other groups of young people to pay close attention to these great subjects, and to express strongly their convictions and resolves. And it has been most gratifying, as I have contrasted the hasty and uninformed radicalism of many of the foreign youth uprisings with the national conventions and surveys and public actions of our American youth, to mark the impartiality and sanity and seriousness of their discussions and plainly expressed opinions.

This student poll was followed on the Brown University campus on Wednesday, April 27, by a Student Protest Against War, with stirring addresses. Similar services marked student rallies which in increasing number have been features of Peace Day in colleges throughout the country.

Bearing the ineffaceable imprint of Roger Williams it is fitting that Brown University should be in the forefront for world liberty and peace.

A Memory

I love to remember Herman Liu as I last saw him at an informal luncheon given him by some New York admirers, limited in numbers by the hotel's private dining room capacity which was severely tested. The Chinese are credited with immobile and inexpressive faces, but President Liu's face was

radiant as he surveyed the enthusiastic company surrounding him. He brought new life into the room when he entered, and his joyousness of spirit was contagious. When it came to the speaking he listened modestly to the genuine words of praise and after courteous acknowledgment passed at once to the work of Christianity in China and the claims of

Shanghai University on the Baptists. He was suffused in his subject, and his words were glowing with feeling. His people and cause were well represented in the after-dinner response of that day. We had seen a truly great leader of China and were the better for it. His simplicity was his charm; his faith in China was level with his trust in God.



His Spirit Marches On

*A tribute to President Herman C. E. Liu of Shanghai University
who was assassinated April 7, 1938 on the streets of Shanghai*

IT WAS on a hot June day in 1915, at Hankow, Central China, when I first met Herman Liu. Through the 23 years since then I have retained a vivid recollection of him and of our conversation. "I am Herman Liu," said the youth who knocked at my hotel door. There was something remarkably winsome about him. He told me that he was a student at William Nast College at Kukiang, a Methodist junior school, where he had been sent by Dr. Emilie Bretthauer, medical missionary of our Woman's Board.

Quickly he told me of his life plans. Plainly Dr. Bretthauer had been his heroine and his inspiration. In her hospital at Hanyang his mother had been a nurse since his father's death. Under her influence he would be a physician.

Our next meeting was in Chicago three years later. After a pre-medical course at Soochow University, Dr. Bretthauer had sent him to one of the great medical schools in America. When Mr. and Mrs. Andrew MacLeish, of Glencoe, Ill., heard the story of Herman's aspirations they enabled the American Baptist Foreign Mission Society to see him through his work in America. Mr. MacLeish often said it was the best investment he and his wife ever made.

But one day Herman Liu came to me and insisted that he could

By JAMES H. FRANKLIN



Herman C. E. Liu

not overcome his abhorrence for the dissecting-room. It really made him ill. Therefore he would never become a good physician. "However, I have discovered," he said, "that I do have some of the aptitudes of an educator." So for education he prepared. He became a Master of Arts at the University of Chicago, and a Doctor of Philosophy at Columbia University.

In 1922 he returned to China and became national secretary of the Young Men's Christian Association. He traveled widely, made friends everywhere, and enjoyed a valuable experience.

In 1927 the terrific storms of anti-foreign and anti-Christian sentiment were sweeping China,

Christian schools especially were being attacked. One of many demands was that such schools install Chinese presidents. Shanghai University, under the leadership of Frank J. White, had become a great school, with a large enrollment and commodious buildings on a campus of 50 acres outside of Shanghai. Thus in 1928, as successor to Dr. F. J. White, Dr. Liu was elected to the presidency, the first Chinese to hold that position. No one who was present will ever forget the scene on the platform of the Northern Baptist Convention at Denver in 1929, when in Chinese fashion Dr. White bowed low to Dr. Liu, hailing him gladly as "My President." The incident was a symbol of a new era in missions.

The years that followed the upheavals of 1927 were filled with problems for Christian educators in China. In 1931 the Japanese invaded Shanghai, established an aviation field next to the University. Its faculty was compelled to leave the campus and conduct its work in a smaller way in the International Settlement. Even then President Liu was reported as being on the "black-list" of the invaders. In time there came a period of comparative quiet in which the University joined with other forces to create a new China. But the respite was brief. In August, 1937, China was invaded

again. Quickly the University once more found itself within the Japanese lines. Members of the faculty and their families (Chinese and American) barely escaped with their lives by night, leaving practically all their possessions to be looted. Exactly what has happened to the University buildings, with library and scientific equipment, now occupied by Japanese forces, remains to be seen. When, if ever, the campus can be occupied again by the University, no one can say. But the University, under Dr. Liu's leadership, resumed its work on a smaller scale within the International Settlement, determined to carry on in spite of heavy personal sacrifice.

Through these ten years of his service at the University, which were so crucial for China, President Liu, his wife, and his colleagues faced crisis after crisis. A thoroughly competent observer has said that he knows no one who could have met the situation more successfully than did President Liu. In the midst of the crises he was called on again and again to represent China and the Chinese Christian movement. Anyone going with him to Nanking was impressed with the perfect ease with which he secured unhurried interviews with prominent government officials. At the Foreign Office I heard this remark: "We should like to have him in diplomatic service."

Dr. Liu was a third generation Christian. His grandfather was one of the simple old-time preachers of the gospel in China, with meager education. His mother was an unusual woman. However, the chief human influence back of Herman Liu was the modest, retiring medical missionary, Dr. Emilie Bretthauer, who sent the lad to the primary schools nearby, and later to college, at her own expense from her small salary, al-

ways encouraging him to press onward in service. She gave the boy his foreign name, Herman, which Dr. Liu affectionately said meant "Her Man."

Again we have seen how the greatest force at work in the world is the impact of one life on another. A self-effacing Christian woman became the chief human factor in producing a Christian educator whose life touched and helped thousands of young people in China when that anxious country was experiencing a new birth.

Herman Liu assassinated! His body is laid low, but his spirit will find a re-incarnation in the lives of many of his students, and will go marching on. "God buries his workman, but carries on his work." The words from a letter written to a friend in America last November may well be taken as his farewell message. "Many of my friends feel concerned about my safety. Mrs. Liu and I are not disturbed at all. When I think of our Lord on the Cross I am ready for anything."

Yates Hall on the campus of the University of Shanghai. Here President Herman Liu had his office. Note the two big holes caused by exploding bombs from the Japanese Navy in the Whampoo River. Extent of the damage done elsewhere is unknown. All buildings are occupied by Japanese soldiers. No one has been permitted by the Army of Japan to visit the property



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*Reviews of Current Books and
Announcements by Publishers*



The Final Choice, by STEPHEN AND JOAN RAUSCHENBUSCH, with the subtitle, *America between Europe and Asia*, is so realistic, so frank and revealing in facts that have hitherto been kept from the public, that in the event of war it would not be surprising if this book were banned from circulation. The influence of bankers and munitions makers in bringing America into the world war; the astounding suggestion that the *Lusitania* may purposely have sailed "slowly across the place where a submarine was known to be lurking in order to secure American entry into the war on the British side"; the suppression by the State Department, from October 24 until after election in November, 1916, of a note from the British Government because the revelation of its contents might have influenced the re-election of President Wilson or might have alienated public opinion from England and in favor of Germany; the decision of three great banking houses in New York "at the very start to help the Allies win the war"; the public defense by a leading industrialist of substantial profits in the manufacture of munitions because "we cannot allow our patriotism to interfere with our duties to our stockholders as trustees"; these and a host of other revealing facts make this one of the outstanding books of the year. The authors were members of the staff of the Senate Munitions Investigation Committee and thus had access to records and data never before made public. So the crucial question is whether America, having been drawn into

the last war, will be drawn into the next by financial interests, propaganda, and other forces similar to those of 1914-1917. A more crucial question is whether democracy can wage a war for the preservation of democracy without losing democracy in the war-making process. "It would be the height of folly," declare the authors, "to kill a million men for democracy in Europe and then lose democracy in the United States." The authors analyze the present world situation by stating that the democracies of today face three choices: "They can unite to destroy the dictatorships. They can yield to them still further until they no longer have the power left to stop yielding. They can come to some arrangement with them which will end definitely their threat to the peace of the world." It should be of interest to Baptists that Stephen Rauschenbusch is a son of the late Professor Walter Rauschenbusch, pioneer prophet of social

Christianity in America. This book should be of particular value to pastors in helping them diagnose the forces now operating in our world. Unless they are promptly checked they are likely to bring America into another world war the consequences of which, by contrast, will make the last war seem like only a bad dream. (John Day-Reynal and Hitchcock; \$2.50.)

Make Life Worth Living, by JOSEPH R. SIZOO, pastor of the Collegiate Church of St. Nicholas in New York City, deals realistically with problems of life such as "The Search for Serenity," "Tinkering with Morals," "The Hunger for God," "The Revolt Against Pain," and others that are troubling people today and are either sending multitudes to consult psychiatrists or are driving them into a hopelessness and despair that takes all the joy out of living. "What such people who cannot cope with life need," says the author, "is not a clinic, but a church; not a psychiatrist, but a Saviour; not readjustment, but redemption." And the three great questions that confront everybody are what they have always been, whence have I come, where am I going, and what can I know about the way. No philosophy that fails to answer these questions will survive, whereas the religion that can answer them will never ultimately fail. And the author finds the answer is the religion of Jesus. He is honest in praising the church and equally frank in his censure. "There are churches to which you can go for months," he complains, "and if you are a stranger to the

GOD IN OUR LIVES

By ROLLAND SCHLOERB
Hyde Park Baptist Church, Chicago

THIS book was written to answer an actual question, "What does our church mean when it uses the word 'God'?" Using the insights of prophets and seekers of all ages, Dr. Schloerb clarifies the concept in simple language. His book will help the thinking and strengthen the faith of all its readers. \$1.50

HARPER & BROTHERS

Christian religion you would never know that Jesus was once nailed to a cross." And his criticism of the lack of reverence and worship in the church should be pondered by thousands of Baptists.

Many times the hour of morning worship on Sunday is cluttered with all manner of appeals until it seems that the church becomes a propaganda center for all manner of causes and crusades. So often the impressiveness of an old hymn and a soul-uplifting prayer is compromised by announcements of ping-pong tournaments, oyster suppers, and cake sales. How near can a man who is tired of the strain and stress of business, or a mother who is surfeited with household duties, come to God in such a setting?

This book should help many a reader to realize afresh that "we shall never live successfully until we live with the sense of God in our lives." (Macmillan; \$1.75.)

More Sources of Power in Famous Lives! by WALTER C. ERDMAN, is a volume of heart-encouraging, mentally-stimulating, soul-inspiring stories about men and women whose names are famous throughout the world. The author seeks to uncover the source of strength, dynamic and achievement, in the lives of such persons as: Oliver Cromwell, Andrew Jackson, D. L. Moody, Florence Nightingale, Frances Willard, and 20 other well-known characters. The book will furnish terse illustrative material for religious speakers. It is an ideal gift for the discouraged and for young people. (Cokesbury; 160 pages; \$1.00.)

Little-Known Young People of the Bible, by EVELEEN HARRISON, is a series of biographical sketches of ten boys and girls from the Old Testament and four from the New. Miss Harrison tells the stories from the angle of the young actors themselves in the setting of ancient scene and custom. There

The World at My Door

Cloth, \$1.50

By Mary Martin Kinney

This is the first comprehensive book of the work of the Christian Friendliness Department of the Woman's Home Mission Society, formerly known as the Christian Americanization Department; and while it will serve admirably as a handbook it has a general interest because of the "case histories" it presents; good stories all, and well told. The book has many illustrations that illuminate the subject and show what this splendid Department is attempting and accomplishing.

Waste-Basket Surgery

Cloth, \$1.50

By Gordon S. Seagrave, M.D.

"A thrilling story of medical missionary service in Burma. In spite of limited financial resources, compelling the use at one time of surgical instruments salvaged from the scrap-pile of an American hospital, Dr. Seagrave is doing a great work. His story, while one of heroic and self-sacrificing service, is brightened by wit and humor; he is not only a capable Christian surgeon, but he is a real 'human'. He gives many side-lights on the temperament, ability, customs and habits, of the diverse races he comes in contact with."—EXPOSITOR.

Tales of a Waste-Basket Surgeon

Cloth, \$1.50

By Gordon S. Seagrave, M.D.

In THIS book Dr. Seagrave tells how he did more wonders — medical and all sorts — with little to do with. It is a romance of makeshifts. What is the work of a missionary, and in particular of a medical missionary, in a country like Burma? It is everything under the sun. And the story of it is of absorbing interest. It is, too, an appealing defence of medical missions. If you think missionary books are just another thing, or dry, try this. The book has many illustrations — drawings and photographs "made on the spot."

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is no attempt at critical evaluation except for a hint that in ancient times demon-possession was held the cause of sickness. The writer is at her best in the colorful scenes of the Old Testament, making the courage and faith of these children of long ago seem very real. A teacher of primaries and juniors will find the book helpful. The stories could readily be dramatized. Titles and sub-titles are happily phrased. Some of them are: "The Little Captive Maid: A Girl Who was Kidnapped"; "Ishmael: The Boy Who Was Lost in the Desert"; "Mephibosheth: The Little Lamé Prince"; "The Boy Without a Name: The Story of a Boy's Picnic Lunch." The book makes fine bed-time reading for children. This reviewer's little folks have been fascinated. (Round Table Press; 139 pages; \$1.25.)

Rebuilding Rural America, by MARK A. DAWBER, is a publication for which rural workers have been long waiting. No phase of rural life has been ignored in the author's treatise. He discusses pertinent social, family, economic, financial, and religious rural life. His greatest concern is with the religious aspect, for "if we succeed only in making life easier and pleasanter, in increasing the abundance of things, and do not, at the same time, succeed in molding the spirit of rural America to greater honor and decency, to nobler ideals and a more unselfish order, then all our work will have been in vain." The author's analysis of his theme is keen, and his treatment of the subject is masterly. Of especial interest to Baptists is a 31-page supplement by Ellsworth M. (Continued on next page)

WHERE ARE YOU GOING IN SEPTEMBER?

Do you plan to go to college in September? Are you thinking of the Christian ministry or missionary service as a life work? It will be worth while for you to study these pages and then to write for full information to the college or seminary in which you are interested

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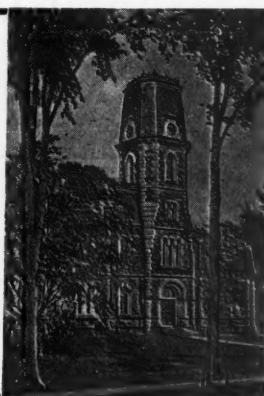
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BOOK REVIEWS

(Continued from page 361)

Smith of the American Baptist Home Mission Society, on the topic, "Will Baptists Share in the Rebuilding of Rural America?

Some Rural Church Problems and Programs." (Friendship Press; 241 pages; \$1.00.)

Highland Heritage, by EDWIN E. WHITE, presents a graphic description of life and living conditions of the natives on the Cum-

berland Plateau in Tennessee. The author, who since 1926 has been the pastor of the Pleasant Hill Community Church, tells about the program of religious and social service work conducted in his parish, and what can be done, but re-

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grets that this work is reaching such a small area. The needs and possibilities are great, but vast territories go unreached. He sees the harvest going unreaped for want of harvesters. The book is challenging and presents a touching missionary appeal. (Friendship Press; 197 pages; \$1.00.)

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*The well is deep,
the water cold;*

*The girls are young
the well house old.*

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Point Program to every local parish. Concerning the plan suggested last year by Dr. Earle V. Pierce, the Committee says:

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Memorial Service for President Liu

An impressive memorial service for the late President Herman C. E. Liu of Shanghai University was held in the Riverside Church, New York City, on May 16th. Brief tributes were paid by Mrs. C. H. Sears, Missionary E. H. Cressy and Secretary J. W. Decker on behalf of American Baptists. Representing China in the series of brief addresses were Col. T. M. Tchou, Mr. G. P. Waung, and China's Consul General in New York City, Dr. T. C. Yu, who referred to Dr. Liu's several visits to the United States as having been made by "the ambassador of good will from China." The service was in charge of President James H. Franklin. Dr. E. C. Kunkle read the Scriptures and Dr. E. C. Carder of the Church offered prayer.

Headquarters Luncheon in Honor of Dr. W. H. Bowler

In honor of Dr. W. H. Bowler, some 60 friends, including representatives of Baptist national and state organizations, in New York and New Jersey, met at lunch on May 6th, in the Hotel Wolcott, New York City. Dr. C. C. Tillinghast, principal of the Horace Mann School, was chairman. In

his address following the luncheon, Dr. Bowler told of some of the high moments of his journey to mission fields of the Orient, from which he returned a short time ago. Vividly he described the poverty, ignorance and the disease of India's millions and what Baptist missions were doing to relieve their appalling conditions. With deep feeling he told the story of his close association in Shanghai

with Dr. Herman Liu, with whom he spent six days just before Dr. Liu was murdered. It was a moving story, the more so because it was told in the same hotel dining room where Dr. Liu himself had once been the guest of honor and where some of the company addressed by Dr. Bowler had heard the martyred Chinese leader speak enthusiastically of his work at Shanghai University.

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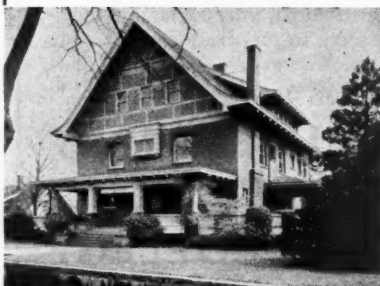
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Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

IF ANOTHER WORLD WAR COMES, the whole missionary program will fall like a house of cards.—*Walter Van Kirk.*

THE BODY HAS BEEN DIVIDED into blood, cells and organs. In this analytical process the soul has been neglected.—*Alexis Carrel, M.D.*

ALL HUMAN LIBERTIES are inextricably bound up with religious freedom. When religious freedom is lost, civil liberties disappear.—*Everet R. Clinchy.*

A NATION IS GREAT not through dams in its rivers or its ships on the sea or the deposits in its banks. It is great by the moral fiber and character of its citizens. When these weaken, a nation dies.—*Herbert Hoover.*

FASCISM IS THE FEVER of the body politic which accompanies the presence of poisons in the blood stream. Communism is the poison which causes the fever. The fever is as deadly as the poison.—*Rev. William Ward Ayer.*

FACTS AND FOLKS

The consumption of opium is a major evil on several Baptist foreign mission fields. In Balasore, India, during the past year, 78 pounds of opium were consumed per 10,000 people, which compares with 12 pounds per 10,000 people that the League of Nations Narcotic Division estimates as a reasonable amount to be used for legitimate medicinal purposes. Missionary H. I. Frost reports from Balasore that opium is fed to infants by mothers to soothe and quiet them, and the line of purchasers at the opium shops in the bazaars each evening is distressingly long. Since March of this year a new policy of prohibition has been put into operation by the native Swaraj Government.

A vivid picture of the field and challenge that confronts a church on the mission field is given in a recent report letter from the church in Balasore, India. It has a resident membership of 400. The Christian community totals about 700 of whom 200 or more are children and young people. Population of Balasore consists of 15,000 Hindus and 5,000 Mohammedans. Moreover, the town is the headquarters of a district of more than 1,000,000 people for whom the Baptist church in Balasore is the only Christian church. It would appear that the Baptist church in Balasore has an immense field and tremendous opportunity.

A special chapel service in stately Swasey Chapel and a formal banquet at the Granville Inn featured the celebration on April 18th in honor of the 10th anniversary of Dr. Avery A. Shaw as President of Denison University. A bound volume of congratulatory letters was presented to him and

News brevities reported from all over the world

arrangements were made for him to pose for an oil painting which will later adorn the wall of the new William Howard Doane Library.

Dr. F. W. Meyer of Emmanuel Hospital in Capiz, Philippine Islands, reports the death of Don Jose Hernandez, on January 29, 1938, a faithful Christian layman in the Capiz church and father of the Capiz Governor. (See MISSIONS, December, 1936, page 600.) "He was a true Christian

gentleman," writes Dr. Meyer, "and a staunch Baptist leader. In him all our pastors found a wise counsellor and a sympathetic and generous friend. Numerous times he dug down into his own pocket to give timely help to pastors whose churches could not adequately support them."

At the close of the year 1937, Shaohing, East China, was almost deserted, writes Rev. A. I. Nasmith. Only the business manager and a few servants remained in the Christian hospital. The Nurses' Home was empty. During the first week of January, Dr. Stannard arrived in the city. On January 10th the daily clinic reopened. Missionaries and supplies are once more in service.

THE FINANCIAL OUTCOME

For the year 1937-1938

THE UPWARD TREND in Baptist missionary giving, established during the years 1935-1936 and 1936-1937, continued during the year 1937-1938 until almost the close. Only during the last two weeks in March and the first two weeks in April did gifts fall below the total for the corresponding four weeks of the previous year. During the last two weeks in April the trend again was upward and receipts registered a gain of \$8,869.

Nevertheless the downward trend experienced during the four weeks mentioned brought a net loss for the year of \$38,252, or 1½% as compared with total receipts for the previous year.

Total contributions on the unified budget for the year 1937-1938 amounted to \$2,430,904, as compared with \$2,469,156.

The small loss is not the result of any local situation but is reflected in the reports from more than half of the states in all sections of the United States. On the other hand, in 16 states the contributions exceeded those of the preceding year.

W. H. BOWLER,
Executive Secretary

Redlands University in Southern California has elected Dr. E. J. Anderson as President to succeed former President C. H. Thurber, who resigned last year. Dr. Anderson comes to Redlands from Linfield College where he has been president since 1932. Prior to that he spent 14 years in China as an educational missionary. His service at Linfield has been marked by a substantial increase in student enrolment, from 360 to 633, and by expansion in equipment, including three new dormitories and a new library.

Profession of Christian faith by Japanese young people in this time of war fever and national emotion must be regarded as unusually significant. Rev. J. A. Foote of Osaka reports that five young people recently had the courage to be baptized at the Naniwa Baptist church in Osaka. On the same Sunday eight others were baptized at Yodogawa.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

New Foreign Secretary

Miss Hazel F. Shank of the English Girls' High School, Moulmein, Burma, has been appointed Foreign Secretary of the Woman's Foreign Mission Society, to succeed Mrs. J. Charles Humphreys, who resigned in January because of ill health. (See *MISSIONS*, March, 1938 page 177.) Having served in Burma since 1924, she brings to her new position a wealth of experience. Her school is one of highest standing in the entire country. She also spent two years in social service work in Denver, Colo. The Woman's Board considers itself fortunate to have a woman of her ability take this important office.

During the intervening period, Mrs. Charles H. Sears, Foreign Vice-President has served as Acting Foreign Secretary. A former missionary to Japan, and also Foreign Secretary at one time, Mrs. Sears has rendered an invaluable service. She accepted full responsibility without salary. The Board wishes to express to her its most grateful appreciation.—*Mrs. HOWARD WAYNE SMITH, President.*



Alice R. Veeraswamy



Hazel F. Shank

The Woman's Foreign Board Meets in Milwaukee

The Woman's Foreign Mission Society held its 67th Annual Meeting in Milwaukee, Wis., May 22-24, 1938. Speaking and taking part in the discussions were 25 missionaries from the 10 foreign mission fields. On Sunday afternoon, May 22nd, the women of the Milwaukee Association gave a reception and tea at which more than 400 Baptist women met the officers, members, and missionaries of the Society. At the evening service Dr. W. H. Bowler told of his observation of women's work in our foreign fields. Mrs. Frances J. Nickels of Washington, D. C., fascinated her audience with reports of her recent experiences in China.

The Board expressed to Mrs. Charles H. Sears, its Foreign Vice-President, its gratitude for the volunteer service as acting Foreign Secretary which she rendered during the past few months. A beautiful gold wrist watch was the gift of the Board for her loving service in time of great need.

At the Monday evening session,

Mrs. Sears conducted a conference on changing policies in the Orient. Mrs. Swain, Home Base Vice-President, presented the Madras Conference and the studies which are being made of the approach to groups in the churches between the ages of 25-40 who are being lost to the missionary enterprise.

Much interest was exhibited in our two Indian guests. Miss Vashapogu Gulbhanu, Headmistress of Preston Institute, Jangoan, South India, is the only woman in the entire state of Hyderabad in charge of a co-educational school with men college graduates teaching under her direction. She is a graduate of Women's Christian College and St. Christopher's Training College in Madras, India. Miss A. R. Veeraswamy, is Indian Christian Headmistress of the Girls' High School, Nellore, South India. Since 1926 she has taken a constantly greater part in the administration of the school. She is the daughter of Mr. A. Chinna Veeraswamy, one of an orphaned family saved by Dr. David Downie during the

(Continued on page 382)



Vashapogu Gulbhanu

TIDINGS



FROM THE FIELDS

Ruth Maldonado, a cultured, Christian young woman with a delightful personality, came to the Baptist Missionary Training School two years ago from Puerto Rico. Being a registered nurse, she was able to complete her college course this year. Besides doing most acceptable work as a student, and putting herself whole-heartedly into school activities, she has rendered valuable service in deputation work. She is returning to Puerto Rico, to serve as a missionary in Caguas.



Ruth Maldonado

Marjorie Helena Long is the sister of Marie Long, and was born in Marion, Ohio. Reared in a Christian home, she was baptized at the age of 12 in the First Baptist Church of Lima, Ohio. She received her B.A. degree from the Training School in 1937 and is now the girls' worker at South Chicago Neighborhood House.

NEW MISSIONARIES

Marie Alma Long graduated from the School in 1934. Since



ABOVE: *Marie Alma Long*

BELOW: *Marjorie Helena Long*



then she has served for three years as assistant director at the

Baptist Community House in Dayton, Ohio. In September, 1937, she became secretary of the Central Baptist Children's Home in Maywood, Ill. From this position she was called in February, 1938, to become a missionary at Rankin Christian Center, Rankin, Pa. Miss Long was born in Columbus, Ohio. She writes: "I could never be as happy and satisfied in any other work."

Johanna Abend, who graduates from the Training School this



Johanna Abend

month, is a Chicago girl, who has spent most of her life under the influence of the South Chicago Neighborhood House. An excellent student, with musical ability, a strong sense of Christian loyalty, Johanna has that quiet appreciation of humor which adds color to what is sometimes considered

(Continued on page 381)

MISSIONS CROSS WORD PUZZLE PAGE

SPECIAL ANNOUNCEMENT. Do you wish to have the Cross Word Puzzle Page continued? MISSIONS' contract with the publisher expires this month, which means that no more puzzles will appear after this issue, unless there is sufficient reader demand for the continuance of this monthly page. Accordingly, if you would like to have a Cross Word Puzzle in each issue of MISSIONS for another year, and if you have not already done so, send a post card to the Editor.

Last Month's Puzzle

F	O	R	N	O	W	S	H	A	L	L
E	P	H	R	A	T	A	H	O	E	A
A	S	I	A	N	S	A	V	I	O	U
R	N	Y	C	H	R	I	S	T	K	
H	E	B	E	G	R	E	A	T		
C	A	C	I	B	R	I	D	G	E	S
A	R	R	A	S	A	L	O	P	E	
S	A	U	L	S	A	V	E	S	I	N
U	N	T	O	T	H	E	E	N	D	S
I	H	R	E	A	S	T	R	E		
S	P	I	A	M	B	H	E	W	N	
T	R	I	C	E	A	E	N	E	A	S
O	F	T	H	E	E	A	R	T	H	

NO. 26

No. 20—Wise Men Ask a Question

ACROSS

1. "... the young child was born."
5. "Mary, of whom was born Jesus, who ... called Christ."
7. Ruth went with Naomi from ... to 10 down.
11. This chapter of *Matthew* tells of Christ's healing powers.
12. "plucked up by the ..."
15. "Blessed ... the meek."
16. Animals.
17. Noise.
18. "And ... sent them to Bethlehem."
19. "... shall rule my people Israel."

21. Island possession of the U. S.
22. Spinning machine.
24. "took him from the sheep-folds; from following the ..."
26. Indian mulberry.
27. The bitter vetch.
28. "what ye hear in the ..."
29. Part of a church.
30. "Emmanuel, which being interpreted ... , God with us."
32. "he demanded of them where Christ should be ..."
35. Uncover.
38. City of Wisconsin.
40. Horse.
41. One of Paul's epistles.

42. Type measure.
43. "When Herod the ... had heard these things."
45. "In Bethlehem. ... Judea."
47. Constellation.
48. Old Dutch measure.
51. Third king of Judah.
54. Turn outward.
56. "He ... in God."
58. Entangles.
59. "they saw ... young child."
60. They rejected Christ.

Our Text from *Matthew* is 1, 5, 18, 19, 30, 32, 43, 45, 59, and 60 combined.

DOWN

2. "Then saith he to Thomas, Reach ... thy finger."
3. Wide.
4. "Ye do ... , not knowing the scriptures."
5. Shout of triumph.
6. "He esteemeth iron as ..."
8. "For ye shall be as an ... whose leaf fadeth."
9. King when Paul was let down in a basket; sea rat (anag.).
10. Birthplace of Christ.
13. Most of most.
14. Surfeit.
20. "every green ... for meat."
22. Herod "was troubled, and all ... with him."
23. "and when ... have found him."
25. Rude guitar.
31. Searchers.

1	2	3	4	5	6	7	8	9	10
11			12	13		14		15	
16					17				
18			19	20				21	
22			23	24		25		26	
27			28			29			
	30	31		32	33	34			
35	36		37		38			39	
40					41			42	
		43		44		45	46		
	47			48	49	50	51	52	53
54	55			56		57			
58				59		60			

- | | | |
|--|--|---|
| 33. Western state. | 44. Native place of Goliath the giant. | 50. Greek letter. |
| 34. Knock. | 46. Fortune. | 52. "A time to rend, and a time to . . ." |
| 36. <i>Matthew</i> is in this part of the Bible. | 47. "and . . . it out to husband-men." | 53. Public notices. |
| 37. Simpleton. | 49. "Blessed . . . the merciful." | 55. Old Dominion; state. |
| 39. Compass point. | | 57. Society of Jesus. |

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THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

June 13-18. Lake Sequoia, Cal.
 June 18-25. East Bay Camp, Lake Bloomington, Ill.
 June 19-26. Cottage City, Lucerne, Cal.
 June 20-27. Pilgrim Park, Lake Metigoshe, near Bottineau, N. D.
 June 27-July 8. Ogden Canon, near Liberty, Utah
 June 29-July 5. Chetek, Wis.
 July 4-15. Peddie School, Hightstown, N. J.
 July 4-15. Prescott, Ariz.
 July 4-15. Keuka College, Keuka Park, N. Y.
 July 5-15. Hagerman Lake, near Iron River, Mich. (*Swedish*)
 July 5-16. Storrs, Conn.
 July 10-17. Geneva Glen, Indian Hills P. O., Col.
 July 11-20. Carlsbad-by-the-Sea, Cal. (*Young people and adults.*)
 July 11-22. Saw Tooth Mts., Ketchum, Idaho
 July 11-22. Higgins Academy, Charleston, Maine
 July 11-22. Presque Isle, Maine
 July 15-17. Old Oak Farm, Somers, N. Y.
 July 17-24. Grand Mesa, Cedar-edge P. O., Col.
 July 17-29. Kalamazoo College, Kalamazoo, Mich.
 July 17-30. Denison University, Granville, Ohio
 July 18-24. Indiana Roumanian Conference

SUMMER CONFERENCES

BAPTIST SUMMER ASSEMBLIES

Season of 1938

July 18-24. Burton, Wash.
 July 18-29. Zephyr Point, Lake Tahoe, Nev.
 July 18-29. Iowa Falls, Iowa
 July 18-29. Franklin College, Franklin, Ind.
 July 23-30. Camp Unami, Sumneytown, Pa. (*German*)
 July 24-31. Conference Point Camp, Williams Bay, Lake Geneva, Wis. (*Chicago Young People*)
 July 25-31. Green Lake, Wis.
 July 30-Aug. 5. Green Lake, Wis.
 July 25-31. Twinlow, Wash.
 July 25-Aug. 1. Camp Galilee, Cass Lake, Minn.
 July 25-Aug. 5. Tempeld Hills, Livingston, Mont.
 July 25-Aug. 5. Cascadia, Oregon
 July 25-Aug. 5. Camp Judson, Black Hills, S. D.
 July 25-Aug. 5. Christy Park, Scott City, Kan.
 Aug. 1-6. Keystone Academy, La Plume, Pa. (*No. 1*)
 Aug. 7-12. Keystone Academy, La Plume, Pa. (*No. 2*)
 Aug. 1-10. Camp Wyoba, Casper P. O., Wyo.
 Aug. 2-12. Alderson-Broadbudd College, Philippi, W. Va.

Aug. 7-14. High School Conference, S. Cal.
 Aug. 8-19. Hastings College, Hastings, Neb.
 Aug. 8-19. Ottawa University, Ottawa, Kan.
 Aug. 13-20. Camp Corbly, Mahaffey, Pa. (*No. 1*)
 Aug. 20-27. Camp Corbly, Mahaffey, Pa. (*No. 2*)
 Aug. 14-21. Oakwood Park, Lake Wawasee, near Syracuse, Ind.
 Aug. 14-26. Idyllwild Pines, Cal.
 Aug. 15-27. Ocean Park, Maine
 Aug. 27-Sept. 3. Camp Unami, Sumneytown, Pa.
 Sept. 3-5. Camp Unami, Sumneytown, Pa. (*Young People*)

WOMEN'S HOUSE PARTIES

May 24-27. Mt. Hermon, Cal.
 June 9-11. College of Emporia, Emporia, Kan.
 June 12-14. Camp Mack on Lake Wahee, Milford, Ind.
 June 15-17. Carleton College, Northfield, Minn.
 June 17-19. Denison University, Granville, Ohio
 June 21-24. Bucknell University, Lewisburg, Pa.
 June 22-23. Comack, L. I., N. Y.
 July 8-10. Geneva Glen, Indian Hills P. O., Col.
 July 10-14. Kalamazoo College, Kalamazoo, Mich.
 July 11-14. Grove City College, Grove City, Pa.

July 14-17. Cascadia, Ore.
 July 19-21. Wayland Junior Academy, Beaver Dam, Wis.
 July 25-Aug. 1. Burton, Wash.
 July 27-29. Alderson-Broadbush College, Philippi, W. Va.
 Aug. 20-22. Hastings College, Hastings, Neb.
 Sept. 6-9. Colby Junior College, New London, N. H.
 Sept. 7-9. Indian Neck, Branford, Conn.
 Sept. 8-9. Clionion Sorority House, Cortland, N. Y.
 Sept. 8-9. Andover Newton Seminary Retreat, Newton Center, Mass.
 Sept. 12-14. Peddie School, Hightstown, N. J.
 Sept. Eastern New York House Party

BOYS' AND GIRLS' CAMPS

June 26-July 3. Camp Clough, near Ava, N. Y.
 Aug. 7-14. Camp Van Buren, Valatie, N. Y.

WORLD WIDE GUILD HOUSE PARTIES AND GIRLS' CAMPS

May 20-22. Scout Camp, Fremont, Neb. (*World Wide Guild*)
 June 17-19. First Baptist Church, Clarksburg, W. Va. (*World Wide Guild*)
 June 24-26. East Bay Camp, Lake Bloomington, Ill. (*World Wide Guild*)
 June 24-July 2. Evangelical Camp, Lakeside Park, Brighton, Mich.
 June 25-July 3. Pacific Palisades, Cal. (*World Wide Guild*)
 July 9-10. Camp Unami, Sumnertown, Pa. (*World Wide Guild*)
 July 11-16. Burton, Wash. (*Junior High*)
 July 14-17. Kalamazoo College, Kalamazoo, Mich. (*World Wide Guild*)
 July 15-17. Sioux Falls College, Sioux Falls, S. D. (*World Wide Guild*)
 July 17-30. Lake Tippecanoe, near Syracuse, Ind.

July 17-30. Denison University, Granville, Ohio (*With Assembly*)
 July 18-25. Cascadia, Ore. (*World Wide Guild*)
 July 24-31. Keuka College, Keuka Park, N. Y. (*World Wide Guild*)
 July 24-31. Conference Point Camp, Williams Bay, Lake Geneva, Wis. (*Chicago girls—With Assembly*)
 July 23-Aug. 6. Camp Ataloo, Ocean Park, Maine
 July 25-Aug. 8. Lake Ashmere, Hinsdale, Mass.
 Aug. 1-13. Camp Unami, Sumnertown, Pa. (*Junior*)
 Aug. 15-27. Camp Unami, Sumnertown, Pa. (*Pioneer-Tuxis*)

INTERDENOMINATIONAL CONFERENCES

June 18-24. Winona Lake, Ind.
 June 18-25. Williams Bay, Lake Geneva, Wis.
 June 19-25. Boulder, Colo.
 June 25-July 2. Mt. Hermon, Cal.
 June 25-July 2. Eagles Mere, Pa.
 July 11-15. Bethesda, Ohio
 July 11-19. Northfield, Mass.
 Aug. 21-27. Chautauqua, N. Y.

The Interdenominational Summer School at Lake Geneva, Wis., has an excellent program arranged for June 18-25, 1938. There will be classes in Bible, Missions, Sunday School Work, Program Building, Leadership Training and Devotional Program Helps. Two of our own Baptist leaders who

will teach Missions are Miss Alice Brimson, Executive Secretary of the Woman's American Baptist Home Mission Society and Mrs. A. Le Grand, well known in Wisconsin. For further information address: Mrs. Paul H. Wezeman, 1177 S. Humphrey Avenue, Oak Park, Ill.

Baptist Boys' Camps are listed below.

Albion School of Missions

The First Baptist Church, Albion, N. Y., with a splendid record in Missionary Education, reports on its 15th Annual School of Missions. The Primary and Junior classes studied world peace. The Young People's group studied "The Church, her Inheritance and her Responsibility" based on *Better Baptist Churches* and led by the pastor. This class had an average attendance of 40 members. Two adult classes met in the evening—the men's group studying *Rebuilding Rural America* and the women studying *Mecca and Beyond*. These classes each had an average attendance of 30. The following quotation shows what this church thinks of the School of Missions: "It has become an established custom in our church. We attribute the exceptional success of this year's school to the publicity given from the pulpit, by posters and programs, and through concerted effort. The school contributed much to the life of our church."

ROYAL AMBASSADORS

BAPTIST BOYS' SUMMER CAMPS

June 9-16. Swan Lake, near Centerville, S. D.
 June 10-22. Jackson Baptist Camp, Wolf Lake, Mich.

June 20-30. Fort Hill Camp, Sturgis, Mich.
 June 24-July 2. Pleasant Valley Camp, Brighton, Mich.

June 27-July 9. Camp Unami, Sumneytown, Pa. (*Junior*)
 June 29-July 5. Chetek, Wis. (*With Assembly*)
 June 30-July 5. Old Oak Farm, Somers, N. Y.
 July 3-17. Lake Tippecanoe, near Syracuse, Ind.
 July 4-9. Burton, Wash. (*Junior High*)
 July 4-16. Ocean Park, Maine (*1st period*)
 July 7-22. Lake Ashmere, Hinsdale, Mass.
 July 10-16. Iowa Falls, Iowa.
 July 10-17. Camp Freeman, Pine, Col.
 July 11-22. Ketchum, Idaho (*With Assembly*)
 July 11-23. Camp Unami, Sumneytown, Pa. (*Pioneer-Tuxis*)
 July 16-30. Camp Corbly, Mahaffey, Pa. (*Pioneer-Tuxis*)
 July 17-24. Grand Mesa, Cedar-edge P. O., Col. (*With Assembly*)
 July 17-30. Denison University, Granville, Ohio (*With Assembly*)
 July 18-30. Ocean Park, Maine (*2nd period*)
 July 18-30. Alderson-Broadus College, Philippi, W. Va.

July 24-31. Conference Point Camp, Williams Bay, Lake Geneva, Wis. (*Chicago Boys—With Assembly*)
 July 25-31. Green Lake, Wis. (*With Assembly*)
 July 25-Aug. 5. Camp Judson, Black Hills, S. D. (*With Assembly*)
 July 25-Aug. 5. Cascadia, Ore. (*With Assembly*)
 Aug. 1-6. Camp Norton, Keuka College, Keuka Park, N. Y.
 Aug. 1-10. Camp Wyoba, Casper P. O., Wyo. (*With Assembly*)
 Aug. 1-13. Ocean Park, Maine (*3rd period*)
 Aug. 8-19. Christy Park, Scott City, Kans.
 Aug. 14-27. Camp Neyoraca, near Ava, N. Y.
 Aug. 15-29. Ocean Park, Maine travel camp.

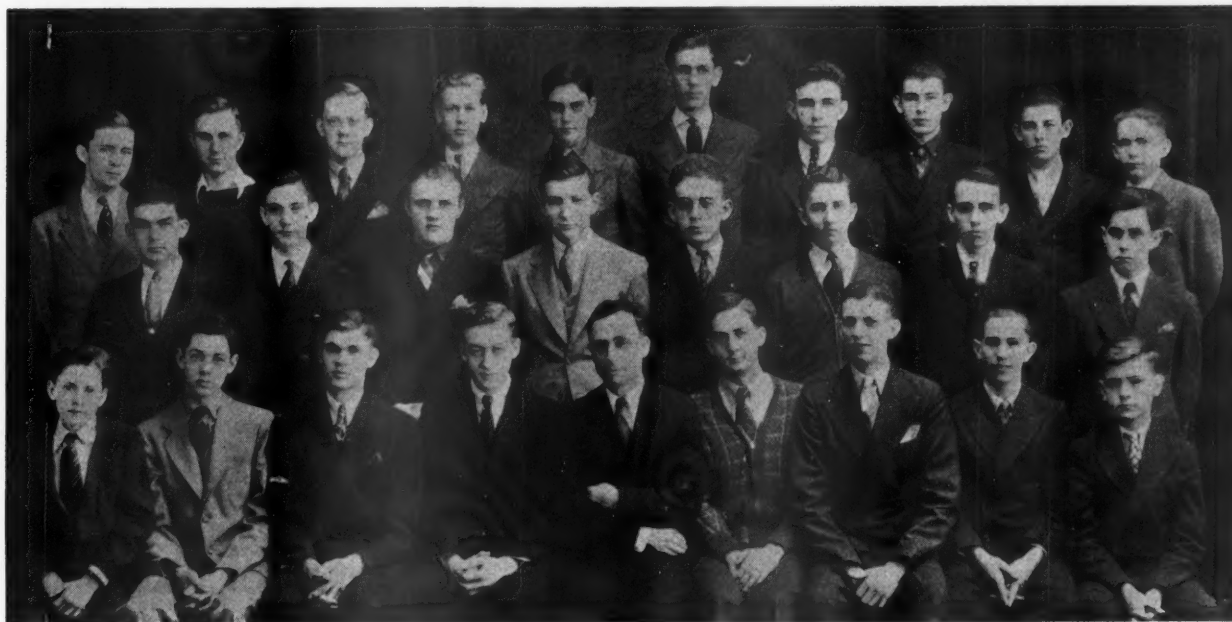
A Live Chapter

"The R. A. Chapter at the First Baptist Church, Cambridge, Ohio, is a live-wire organization in the church school. It has 36 enrolled," writes Pastor T. D. Rees, "and is under the efficient leadership of Mr. Dave Robinson, one of my deacons. Last year he took the

class to a camp in Canada where they reported they had a very delightful time. A few weeks ago a Recognition Service was held at the close of our church school hour, when each member was presented with a miniature gold cross to be worn on the lapel. The expense of these was assumed by Mr. Robinson, their teacher. The presentation address was made by the pastor, in which he challenged them with the task of becoming ambassadors for the Kingdom of God. The entire service was most inspiring indeed."

A New Chapter Bulletin

Congratulations to the Bailey Chapter of Reading, Mass., on the first issue of its mimeographed *Recorder*. This interesting bulletin includes greetings and salutations to the following Royal Ambassadors for their continued success in foreign lands: Richard and Raymoad Buker of Burma; John S. Carman of South India; J. Howard Covell of Japan; Howard Freas of Africa; Gordon Seagrave of Burma. All these men have served on the faculty of the Ocean Park Camp.



The Royal Ambassador Chapter at the First Baptist Church in Cambridge, Ohio

WORLD WIDE GUILD

One Kind of Bridge

There is a river in France so narrow that you can talk across it. Birds can fly over it with one sweep of their wings. Great armies are on either bank, but they are as far apart as the stars in the sky, as far as right and wrong.

There is a great ocean. It is so wide that seagulls cannot fly across it without rest. Upon either shore there are great nations. They are so close that their hearts touch.—Written 20 years ago by a French girl, 16 years old.

May our studies this year bridge chasms of ignorance and indifference and bring our neighbors in the big cities and in India so close that our hearts touch.

Our study themes are India for the Foreign, and The City for the Home. Study books for Seniors are *The Moving Millions* and *The American City and Its Church*; for Teen-Age, *Dinabandhu and City Shadows*; for Juniors, *Star of India* and *The City I Would Build*. The Seniors will use programs prepared for the women. The Teen-Age programs will be written by Pearl Smith and called *Town and Country Fashions*. The Junior Programs will be done again by Mrs. Mabel Silke and she has chosen for her title *London Bridge*. Aren't those titles good appetizers? In addition to the above study books there are six others for business and professional young women. Also the program called Bridges prepared for the women by the National Women's Committee is unusually fine and may be used by Senior Chapters and older young women's groups.

The project for this year will be the same for all groups, Senior, Teen-Age and Juniors. It is entitled "The best program or project carried out by my Chapter." It may be a program meeting, vesper service, White Cross demonstration, banquet program and decorations, Christian Friendliness activity, Christmas carol

The Guild Banquet at Milwaukee

IN order not to delay unduly the printing and mailing of this issue of MISSIONS, these pages had to be completed and assembled before the story of the Guild Banquet at Milwaukee could be set in type. It is therefore published on page 378.—ED.

singing, or any other special feature of your own chapter activities. This should spur chapters to discover a better way of doing things as well as to find new channels of service. Instead of themes, travelogs and other imaginary projects, this year's project brings it right down to the immediate ac-

tivity,—the thing that has been done. There are a number of new plays on page 4, *Guild Goals*.

The Guild Book (Noble) has been reprinted and will be available by the time you read these lines. The syllabus based on it, written by Margaret Tuck, has also been reprinted. Those who ordered *The Guild Book* in the early spring may write again and receive it this time. Our study and reading material is above par this year, and our inspirational theme "Bridges" has already captured the imagination. It is so full of symbolism. Let us not for a moment forget our key verse, "Come over and help us."

*Faithfully Yours
Alma J. Noble*

Worth While Girls in Ottawa

"The Worth While Girls" of the W.W.G. of the First Baptist Church of Ottawa, Ill., are high school girls, organized nearly three years ago. We have had many interesting meetings, and always enjoy our lessons taken from the study books and the White Cross work. There are two other Guilds in our church. Seven of our Guild



*The World Wide Guild Chapter at the First Baptist Church in
Ottawa, Illinois*



The Noble Chapter of the World Wide Guild in Denver, Colorado

members attended the Guild House Party last June, and enjoyed it immensely. We started our meetings this fall with a Treasure Hunt and picnic in September. We decided to conduct a fruit and jelly sale and made \$7.60 on it, which has enabled us to buy our Study and Reading books for this year, and pay our dues. We are planning to use the rest for White Cross materials. In November we gave "The Great White Way" for the Senior Missionary Society. We also repeated it for our own Guild meeting.

The "Noble" Chapter

The "Noble" Chapter of Broadway Baptist Church of Denver, Colo., was organized last December and is growing steadily. You will note that some of the girls are somewhat smaller than the average Guild member, but in organizing we felt best results could be obtained by getting the girls interested before they became too much involved with school clubs and other activities. We hope the "Noble" Chapter lives up to its "Noble" name!

Chinese Guild in California

I have just been making out our World Wide Guild Reading Contest report, and I am proud of our

girls. We have 12 girls in the chapter, most of whom attend public school in the day time and Chinese Language School at night, and yet every girl has entered the reading contest. We were handicapped by the lack of books, but the first book I bought was read and passed around the group so quickly that I secured others as soon as possible, and now the girls are planning on being an honor Guild next year. With a full year in which to get the reading accomplished, I am confident that they will succeed. We filled our Home Mission White Cross quota in December and are now working on a box to be sent to Burma. Each girl has selected a missionary prayer partner, and interesting bits of information from letters received will add variety to our meetings.

The Willing Workers Chapter

We chose the little McCollough country place, "Twin Acres," for our W.W.G. Retreat, and invited three of our four Japanese Chapters to meet at the Bellevue Baptist Church. This means a trip across Lake Washington plus a two-mile hike from the dock and then on to the cabin. We had longed for fine weather, and were surprised when snow began to fall, making the landscape like living

Christmas cards. It was a thrilling sight to see 36 girls, Rev. E. E. Andrews, three counselors, and two of our boys crowded into the living room, but all seemed to enjoy the games, food and program. We asked the chapters to send in a written report, and really tears almost obscured the words as we read the impressions made on those carefree, jolly girls. Our theme that day was "Lord, Teach Us to Pray." As different ones guided our thoughts, it was very easy to feel His presence near. "Jesus' Willing Workers" are a group of girls who live in the truck farming district south of Seattle. One member concluded her notes thus, "During this short hour we felt the presence of God, the nearness of Him, and the necessity of prayers." As Michi, a little Japanese girl was elected president of the "Jesus' Willing Workers" Chapter, her friends called for a speech. Her words, brief but to the point, challenge every Guild Girl. "Thank you for the privilege! I'll do the best I can!"

Multum in Parvo

The Marian Grant Memorial Chapter of Jackson, Mich., has had ten business meetings, ten program meetings on our study books; six mission study classes; nine White Cross meetings; money spent for White Cross materials, \$5.80; observed Guild Vesper Sunday with other chapters in city; sent two girls to house party at Kalamazoo; nearly all members present at both our fall and spring rallies, and entered the Reading Contest, winning our 13th picture. One of our girls is a proud leader of a Junior Chapter, and others are teaching Sunday school classes. We sent our quota of \$15 and a White Cross box. And of course, as I go through Memory Lane I find there picnics, splash parties and steak and weiner roasts.

Children's World Crusade

A Friendship Chain

If all the children everywhere
 Would form one friendship chain
 To stretch away around the world
 Again and once again;
 If, after they had all grown up,
 They'd still be joining hands,
 Then don't you think we'd all have
 peace
 Throughout our many lands?
 —Selected

To Our Boys and Girls

Someone has asked that we put the stories at the beginning of this Department so that you may have the best first. That is like eating the frosting off the cake before you eat the cake. So beginning today we are starting this plan. If you like it, will you write and tell me so?

Your story this month comes from your special missionaries, Mr. and Mrs. Cecil Hobbs of Henzada, Burma. You won't have any trouble in remembering the names of Mr. and Mrs. Hobbs as his name is Cecil and hers is Cecile. Although Burma is not part of India it is just across the bay, and it was to Burma that our first American Baptist missionaries, Adoniram and Ann Hasseltine Judson, went. Find out all you can about Burma as well as India this year, and put the pictures of all our special missionaries for this year on a poster in your C.W.C. room, and remember them all in your prayers.

We have brief stories also from our other special missionaries, Miss Martha Mixer, of West End Community House, Boston, Mass.; Miss Helen Bailey, Ongole, India; and Mr. W. G. Farmar, Christian Center, Weirton, W. Va. Later

Children's World Crusade Day in Milwaukee

A report of the annual C.W.C. Conference at Milwaukee, held just before the Northern Baptist Convention, appears on page 378.

they will write more fully of their boys and girls.

Mary L. Noble

218 Lancaster Ave., Buffalo, N.Y.

A Little Hindu Girl in India

I went out to a village school last Sunday where one of our graduates is teaching. The girl who stood out from all the others in her singing ability and knowledge of Bible verses was a little Hindu girl. I asked what was the possibility of her coming into Boarding School after she finishes 5th grade, but the teacher said she feared her parents would never consent. I could see by her face that she longed for such a chance. Perhaps God will touch their hearts so that she may have her chance. Some of the children in our Mohammedan

day school come to school about four o'clock in the morning and stay until late at night, since they must not be seen out on the streets in the daytime. That makes a pretty long day for some of the younger children!—Helen L. Bailey.

A Letter from Burma

Dear Crusaders:

We have just received a letter from Miss Noble telling us that we are to be among your special missionaries for this year. We are very happy to know that all you boys and girls at home will be studying about and praying for the boys and girls out here.

We have ever so many boys and girls out here who are our friends. Our house is on the campus of the big school for boys here in Henzada and the high school boys play football just outside our bedroom windows, while the little boys play across the driveway in front of our house. We have a ping-pong table on our front porch. Last rainy season we had a C.E. Ping-Pong contest, with lots of fun. But when the rains are over, football and ping-pong are over, and out come the tops and marbles. The driveway at our front steps is their favorite spot for playing, so we get in on all the hottest competitions. Later on when the weather is too hot for more active games, they all take



LEFT
*A little Hindu girl
 in India*



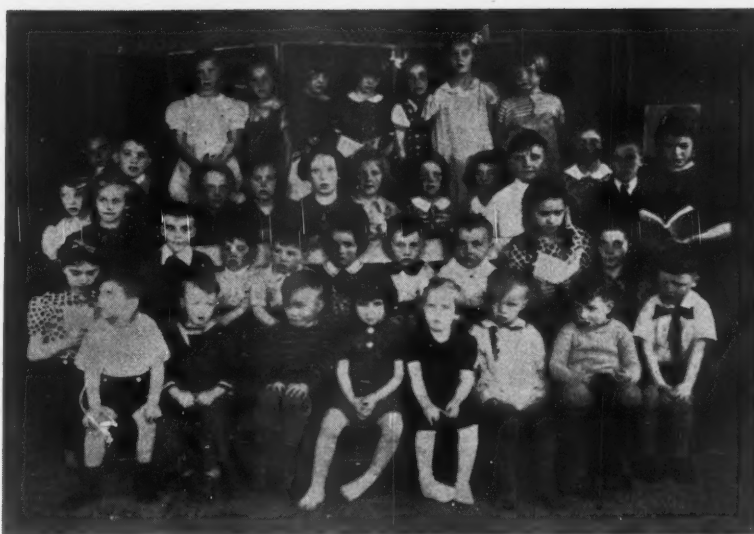
RIGHT
*Rev. and Mrs. Cecil
 Hobbs of Burma,
 special missionaries
 of the C. W. C. for
 this year*

up Chin-lon, which means cane ball. It is woven of cane and is very light in weight. The boys kick it with their feet, knee, arm, head—most any way except with their hands. Mr. Hobbs plays with them when we go to visit the jungle villages, but he keeps his shoes on while they all play barefooted. From one or two players on up to eight or ten play in a circle, bouncing the ball back and forth.

But not only boys go to school in Henzada! Across the fence is a nice girls' school where I have fun playing with the girls. They just love rat and cat; drop the handkerchief; oats, peas, beans and barley grow. There are some swings over there where I like to go in the evening just before sunset and play with and visit with the girls who live in our boarding department. As we watch the sunset, they ask all about you children at home—what kind of houses you live in; what games you play; whether you plant pretty flowers like we do here; how can you keep warm when it gets so cold; do you eat the hail stones when it hails; do the trains ever go under the ground; do you have radios; do you children have Jr. C.E. as we do?—ever so many questions!

These children in our boarding department come from villages where there are no schools. Many, many villages in Burma have no schools except the "ponggyi-kyaung" or priest-school, where the Buddhist priests teach the little boys. And from all the many children in the villages only a very few can get money enough to come away from home to a boarding school. We need your prayers that we may be able to persuade the government to build more schools in more villages so that all the boys and girls can go and learn how to live better.

With good wishes to all of you,
Cecile and Cecil Hobbs



The Herald Band of the United Baptist Church in Lisbon Falls, Maine

Hats Off to These Heralds

The Herald Band of the United Baptist Church of Lisbon Falls, Maine, are real little missionaries. This year they doubled their gift to missions, giving \$60. They number 52 members.

One Sunday morning, not long ago, the father of one of these little girls was filling his duplex envelope. His little daughter, noticing that he put nothing on the mission side, looked up into his face and said, "Why Daddy, aren't you going to put some money on the other side? Don't you want the dark-skinned boys and girls over the sea to know about Jesus?" And Daddy did put something in for missions and he has ever since.

On Sunday mornings at least half the Band attend church. The Pastor, Rev. M. E. Willard, says they are an inspiration to him. Since last October, 30 of these little folks have not missed a Sunday. They have enjoyed the two study books, learned many of the selected portions of Scripture, and are a Star Society.

In the picture the little president, Marian Allen, is reading *Musa, Son of Egypt*. The leader of the Heralds and of the Jewel Band also is Mrs. E. E. Prosser,

who is the Association C.W.C. Secretary. Mrs. Prosser says that the help and coöperation of the Pastor and his wife, Mr. and Mrs. Willard, are in large measure responsible for the splendid response of the children. Mrs. Willard is the C.W.C. Secretary for Western Maine.

A Great Loss

On March 11th, Miss Myrtie Huckelberry, the faithful and devoted Secretary of the C.W.C. for Indiana, died as the result of an automobile accident. She was at the time making a tour of the Association in the interest of the children's religious and missionary education. The outstanding contribution that she has made to the denomination has been her work with the children of Indiana through a long period of years. She has always sought every opportunity for help in her own growth through conferences, Institutes and study, and has generously given of her experience for the benefit of others.

It is with genuine gratitude that we can announce that her friend and co-worker Mrs. Pearl Barnes Smith has consented to take the C.W.C. work for the State.

The Guild Conference in Milwaukee

The annual World Wide Guild Conference in Milwaukee was high grade from start to finish. The theme was "Bridge Builders," and the topics for discussion covered every phase of Guild activity. The Scripture verse was, "A workman that needeth not to be ashamed." After prayer by Mrs. G. A. Cole, Buffalo, N. Y., the following topics were introduced by State Secretaries and the discussion was spontaneous and helpful: "Survey of Investigation," by Mary Beth Fulton, New York; "Blue Print," by Mabel Silke, California; "Specifications," by Blanche Hodge, Oregon; "Pontoon Bridges and Emergency Projects," by Frances Greenough, New York; "Sub-Structure," by Esmah Orcutt, Michigan; "Girders," by Pauline Ellis, Indiana; "Super-Structure," by Ruth Ewing, Wisconsin; "Dedication of the Finished Bridge," by Alma J. Noble.

The banquet in the evening was beautiful. The room was attractive, the decorations lovely, supper delicious and program just about perfect. The usual array of "celebs" graced the head table, representatives of the missionary boards, and the Editor of MISSIONS. The pianist, Clarice Packhurst of Chicago, was inspiring, and the song leader, Mabel Quade of Milwaukee, was a good singing mate and how those 250 voices did sing.

The children as usual were adorable. Be sure to turn to the C.W.C. pages and read what they contributed to the pleasure of the evening. The theme was "Come over and help us" and the symbolism of the bridges was used to the nth degree.

Blanche Hodge of Oregon was a most brilliant toastmistress. There were only three toasts and they were "The Foot Bridge" by Lois Lord of North California; "The

Toll Bridge" by Marjorie Hall of Illinois; and "The Peace Bridge" by Mona Fohringer of Wisconsin. Each one was original and showed great thought. The whole day's program proved that the symbolism in bridges is bound to be challenging. Dorothy Reichel of Milwaukee sang the Guild Girl's Prayer which always stirs the best impulses. For the first time we turned to the brethren for our guest speaker. Mr. Dana M. Albaugh, Assistant Secretary of the Foreign Board, took us "Around the World in 25 Minutes." He never once stopped for a deep breath and he held everybody else breathless as he recounted a few experiences and impressions from his recent trip to the Orient. Home and foreign missionaries who had answered the call, "Come over and help us" rose, and also the five new appointees of the Woman's Foreign Board, and half the 13 appointees of the Senior Class at the Baptist Missionary Training School for service at home. It was impressive to have with us some who had given years of service, and some who are just beginning—youth full of enthusiasm and the spirit of adventure. A simple candlelight service closed a day of inspiration and deep joy.

At the close of the afternoon session I announced that on September first I am retiring after 23 years of happy service as Executive Secretary of the World Wide Guild. At this writing it is not possible to say who will have the glorious privilege of being your Secretary but we hope that announcement will be made in September MISSIONS.

Faithfully Yours
Alma J. Noble

P.S. On the morning of May 27th, Mr. Edward McHugh sang from Station WLS, Chicago, "Follow

the Gleam." He announced this was done by request for the W.W.G. girls.

The C.W.C. Conference in Milwaukee

It was a wonderful conference and a delightful banquet. The reports of the year showed gains in every phase of our work. The Garfield Park Crusaders, Chicago, Ill., earned the most honor points. Nell Coleman, 11 years old, Williamson, W. Va., won the award in the Book Review Contest.

The subject for the morning related to growth in missionary education, and its progress in the three age groups. In the Jewel Band, we must lead the children to an understanding of God as the Father of all children, a desire to be friendly with all, and a desire to share with others. In the Herald Band we add friendly contacts with children outside their own group, study and investigations of a continued story or theme, and earning for the sake of sharing. In the Crusader Company we add growing missionary zeal through the discovery of factors that make the differences in situations, and status of people and races; a desire to do something about wrong conditions, personal contacts with missionaries, and a growing interest in their own organization first, its officers, business, responsibility; and later in church, community and the world. Mrs. Pearl Smith, Indiana, lead the discussion on the Jewel Band, Mrs. Ray Ewing, Wisconsin, on the Herald Band, and Miss Pearl Rosser, Director of the Children's Division of the Publication Society, on the Crusader Company. The devotional service was conducted by Mrs. Gates of Connecticut.

In the afternoon, Mrs. Osgood, Illinois, told us of the help and inspiration that come to our children through our special interest



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missionaries. Miss Ruby Richardson, one of our special missionaries for last year told us of the help that the White Cross and Christmas boxes had brought to her.

The children's part of the banquet program was delightful. Mary Ada Ewing gave the greeting from the Milwaukee Crusaders. Helen Leiser recited "The Bridge Builder" and "The New World"; Steven Toy, a Chinese boy living in Milwaukee, told of his visit to China and suggested some ways in which boys in America can help boys in China. Eunice Roth played a piano solo and Rosemary Sperry played an accordion solo. Doris Phillpots was introduced as the delegate of the Crusaders of Ventura, California. The Prize Book Review, written by Nell Coleman of Williamson, W. Va. was read by Cynthia Anne Morris, a Crusader of Granville, Ohio. All these children did their parts on the program most beautifully.

Miss Ruby Richardson graphically pictured for us her work as Christian Friendliness Missionary.

At the close of the afternoon session, I announced that on September 1st, Alma and I would retire from the World Wide Guild and the Children's World Crusade work in which we have had 23 and 21 years respectively of happy service. It was not possible to say who our successors will be. But I know that the same loyalty to the cause of the missionary education of our children and girls, will continue and increase under the new leaders.—Faithfully yours,

Mary L. Noble.

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✠ THEY SERVED THEIR DAY AND GENERATION ✠

John E. Case

Rev. J. E. Case, retired missionary of the American Baptist Foreign Mission Society, died on February 28, 1938, at Westboro, Mass. He was born in Patten, Maine, November 27, 1856. He was graduated from Colby College (1880), and from Newton Theological Seminary. Appointed as a missionary on April 17, 1882, he was designated to Toungoo, Burma, for station evangelistic work. In November, 1886, he was married to Miss Lily B. Clarke, missionary of the Woman's Society at Kemmendinge Girls' School, Rangoon. In December, 1887, Mr. and Mrs. Case were designated to Myingyan. They gave 24 years of devoted service in Burma, returning to America in September, 1906. Mrs. Case died on March 13, 1927. To them two sons were born, Rev. James Russell Case of Charlotte, Vt., and Rev. Brayton C.

Case, of the Pyinmana Agricultural School, Burma.

Robert P. Wilder

Robert P. Wilder, throughout his life intimately identified with the foreign mission enterprise, died in Oslo, Norway, March 27, at the age of 75. He was one of the founders of the Student Volunteer Movement which had its beginning at Mount Hermon, Mass., in 1886. He served as its General Secretary from 1919 to 1927, and prior to 1919 as a missionary in India and as Religious Work Secretary of the International Y.M.C.A. From 1927 until his retirement in 1933, he was Secretary of the Near East Christian Council. He is survived by his widow and four daughters, one of whom is the wife of Paul J. Braisted, now Secretary of the Student Volunteer Movement and formerly a Baptist missionary in India and Burma.

Charlotte M. Larnier, R.N.

After a protracted illness Miss Charlotte M. Larnier died on February 7, 1938, at Tweed Side, York County, New Brunswick, Canada. She gave 12 years of splendid service to the Christian Hospital, Shaohsing, East China. At the age of 20 her most cherished desire was to become a missionary, but circumstances prevented it for a number of years. With the hope that some day her dreams would come true she studied diligently, taking a nurse's training in three years, then spending five years in actual nursing here in America. When the call for foreign service came, she was well fitted and joyously responded to it. The Woman's American Baptist Foreign Mission Society will always count her among its number of noble, heroic missionaries who have given their lives in the service for Christ.

. THE CONFERENCE TABLE .

At Milwaukee

As at other conventions so at Milwaukee, meetings were conducted by the National Committee on Woman's Work.

MONDAY, MAY 23. At this union meeting of the two National Women's Boards, more than 100 women were present. They heard 18 State Presidents give two-minute reports of the year's work. This was followed by a discussion and a question and answer period.

Every state uses some form of personal contacts—adaptations of the Illinois' Caravan Plan; teams of State officers visiting every Association; Association teams of "minute women" going to every church; a training school for Association Presidents at a house party; a conference for women held at the same time and place as one for pastors. Most States find house parties very helpful.

One most encouraging feature of the reports was the way in which the reorganization took place without causing the work in the States to suffer. All States reported acceptances of the new plan with only minor adjustments made necessary by local conditions.

At least two openings of Gift Boxes a year were favored, with Thanksgiving, Christmas, Valentine's Day and Easter as logical dates. The more openings held, the more money received. In one church boxes are opened at a morning worship service, and in another at an evening missionary meeting to which men are invited.

Great appreciation was expressed for money sent by the National Woman's Committee to State Societies to be used for promotion purposes. Some uses re-

ported: to take Association officers to State meetings; Association officers, church key women and missionaries in the State to house parties; travel expenses of Association officers to enable them to visit local churches; to help W.W.G. and C.W.C.; in one State a house party, possible for the first time.

WEDNESDAY, MAY 25. Luncheon conference of State Presidents at their request. About 50 women were present. Exchange of plans and methods of work and discussion of problems proved very helpful.

SATURDAY, MAY 28. At breakfast to which all women were invited, about 135 were present. Presentation of denominational promotional plans included emphasis on the Judson Fellowship through State Boards of Promotion rather than through State Foreign and Home Mission Vice-Presidents. A departmental conference followed.

There were over 750 present at

the Woman's Banquet on Saturday evening. Toastmistress was Mrs. Abraham LeGrand. There were songs by the Glee Club of the Baptist Missionary Training School and solos by Mrs. F. W. Meyer of the Philippine Islands. Introduction of missionaries and new appointees of the two National Woman's Societies was made with the presentation of a rose to each. Inspiring addresses by Mrs. Andrew McLeish and Mrs. Jean Beaven Abernethy brought a vision of service for the Master as seen through the eyes of the older and the younger generation.

The report of the Union Board meeting on Monday is taken from a résumé made by a Findings Committee consisting of Mrs. E. S. Hughes of Minnesota, Chairman, Mrs. A. E. Caldwell of California, Mrs. H. G. Colwell of Colorado. A complete copy of this résumé will be sent to each State President.

NEW MISSIONARIES

(Continued from page 369)

the drab life of a missionary. She is commissioned to the Neighborhood House, Dearborn, Mich.



Lorena Anderson

Lorena Anderson, a graduate of the regular college course of the

Training School, has majored in kindergarten, and found by her success that her choice was a wise one. Last summer she did exceptional work in the vacation Bible schools of Southern Ohio. Lorena brings to her work a vigorous, healthy body, a good mind, and a Christian spirit of which her home state of California may well be proud. Her appointment is to kindergarten work in the Mexican Christian Center in Phoenix, Ariz.

NOTE—Sketches and photographs of other new missionaries will appear in the September issue.—ED.

New Literature

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2. The reprint of *From Ocean to Ocean 1877-1937* is a ten-point reading book and gives the historical background of all fields of the Woman's Home Mission Society. Price 30 cents.

3. Free literature may be obtained from State Convention offices. Send for the new leaflets on Kodiak, Alaska: *Mothering Kodiak*, *Dimes Buy Dishes for Kodiak* (coin card), *Hello, We're Movin'* (picture of Alaskan child).

4. *Home Work* is a free leaflet giving brief facts concerning all Home Mission fields.

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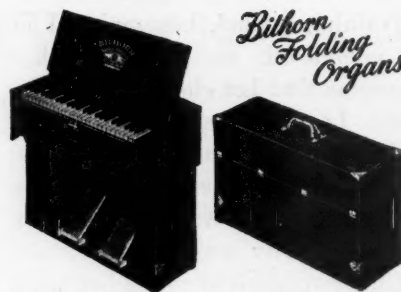
WOMEN OVER THE SEAS

(Continued from page 368)

famine of 1876, Nellore, South India. She also is a graduate of Women's Christian College, and St. Christopher's Training College, Madras, India.

In addition to the regular business, much time was taken up with practical questions, both at the Home Base and on the Foreign field. In spite of typhoons and all the tragic events that follow war, Northern Baptist women have found their work on foreign mission fields growing and spreading the knowledge of Christ among new people. Four new missionaries were appointed to make the service stronger in China, Burma, Assam, and South India.

The climax of the Board meeting came on Tuesday evening when in addition to the missionary addresses by the Misses Jorgenson, Larson, and Forssell, Dr. E. H. Cressy, Secretary of the China Christian Education Association, spoke on "China Today," and Mr. Dana M. Albaugh, Associate Secretary of the A.B.F.M.S., brought to the group some of the problems of the women around the world as they were observed during his recent visit to the Orient. An inspir-




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ing feature of the program was the dedication service of the new appointees, sketches and photographs of whom will appear in a later issue. The Annual Meeting closed with a devotional period by Miss Ethel Bently of Ohio, a former member of the Board.



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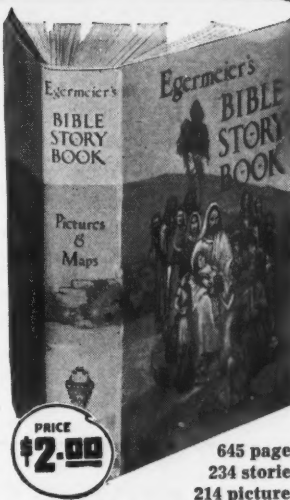
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Somebody Cared for Us

WHEN taken into the Murrow Indian Orphanage at Bacone College these needy, homeless Seminole children gained father, mother and teacher.

Bacone College, the only institution of higher learning for Indians in America, receives students from the most indigent homes as well as Indian orphans. More than 100 in addition to 80 homeless boys and girls are entirely without funds. The greatest need is for friends who will provide either half or full scholarships — \$150 half scholarship and \$300 full scholarship — for Indian boys and girls who are waiting eagerly to be received into the Bacone family.

The religious spirit permeates Murrow Orphanage as well as every department of the school. There is Bible study in every grade.

Further information will be gladly furnished

**The American Baptist
Home Mission Society**
23 East 26th Street
New York City



THE FOREIGN MISSION CHRONICLE

ARRIVED

Miss Sigrid Johnson from South India, February 21, in Los Angeles.

Mrs. Beulah N. Allen from Burma, March 18, in New York.

Mr. and Mrs. D. M. Albaugh, Associate Secretary, April 1, in New York.

Rev. A. T. Fishman from South India, April 5, in New York.

Rev. and Mrs. L. W. Spring from Burma, April 12, in New York.

Rev. and Mrs. R. F. Chambers from Assam, April 13, in New York.

Mr. and Mrs. W. H. Cummings from Burma, April 14, in Boston.

Rev. S. D. Bawden, D.D., and Mrs. Bawden from South India, April 19, in New York.

Rev. E. H. Cressy of East China, April 20, in Victoria.

Mr. D. O. Smith from Burma, April 21, in New York.

Rev. and Mrs. R. W. Holm from Assam, April 21, in New York.

Miss Maza R. Evans from Assam, April 25, in New York.

Miss L. J. Crawford and Mrs. Anna Salquist from China, May 2, in Seattle.

Mrs. V. W. Dyer and Rev. A. C. Hanna from Burma, May 9, in New York.

APPOINTED

Owen N. Hillman, Ph.D., at the February Board Meeting in New York to the Philosophy Department of Judson College, Burma.

Rev. and Mrs. Walter L. Keyser, at the February Board Meeting in New York, to Bassein, Burma.

SAILED

Rev. H. B. Benninghoff, from San Francisco, March 31, for Japan.

Miss Olive A. Hastings, Mr. and Mrs. P. R. Hackett and son, Earl, from New York, April 14, for Burma.

Miss Dorothy Dowell, from Vancouver, April 16, for Philippine Islands.

Miss Mary D. Jesse from Los Angeles, April 29, for Japan.

Owen N. Hillman, Ph.D. from New York, May 4, for Burma.

MARRIED

Dr. Geneva M. Dye of South China and Mr. J. Turner in Hongkong, April 23.

Stereopticon Slides Wanted

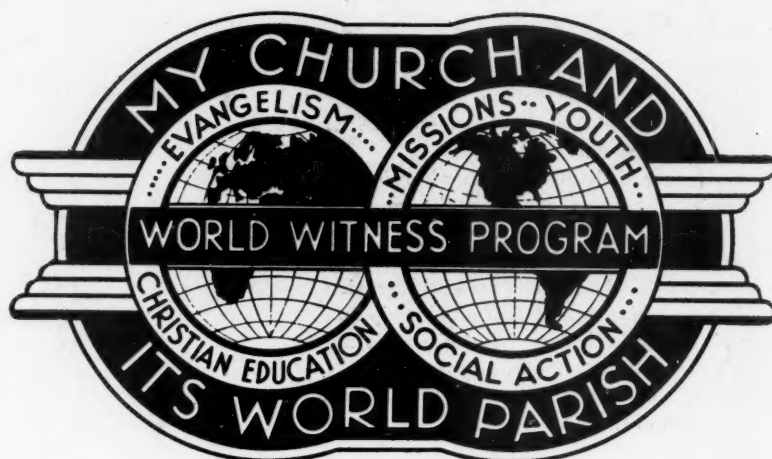
A missionary can use slides on industry in the United States, schools in the United States from primary to high school, mills, skyscrapers, street life, farming, trucks, tractors, and horses at work. Has any Baptist slides of this nature that he would be glad to give to this missionary? If so, communicate directly with Dr. Harry S. Myers, 152 Madison Avenue, New York, N. Y.

THE LAST WORD

This is the last issue until September, as *MISSIONS* is not published in July or August.

Be sure to read again the special announcement opposite page 321.

MISSIONS wishes all its readers an enjoyable and restful summer.



For Local Church Programs!

"My Church and Its World Parish" is the slogan of the World Witness Program in which are summed up the objectives of the Northern Baptist year.

Emphasis on the local church is continued and there are important features which should be included in the plans of every church.

Suggestions for the year are grouped under the five general headings developed during the two previous years: Evangelism, Missions, Christian Education, Christian Social Action, and Youth.

Ask the State office for any needed help in adapting World Witness activities to your local situation.

See to it that your church participates

NORTHERN BAPTIST CONVENTION

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